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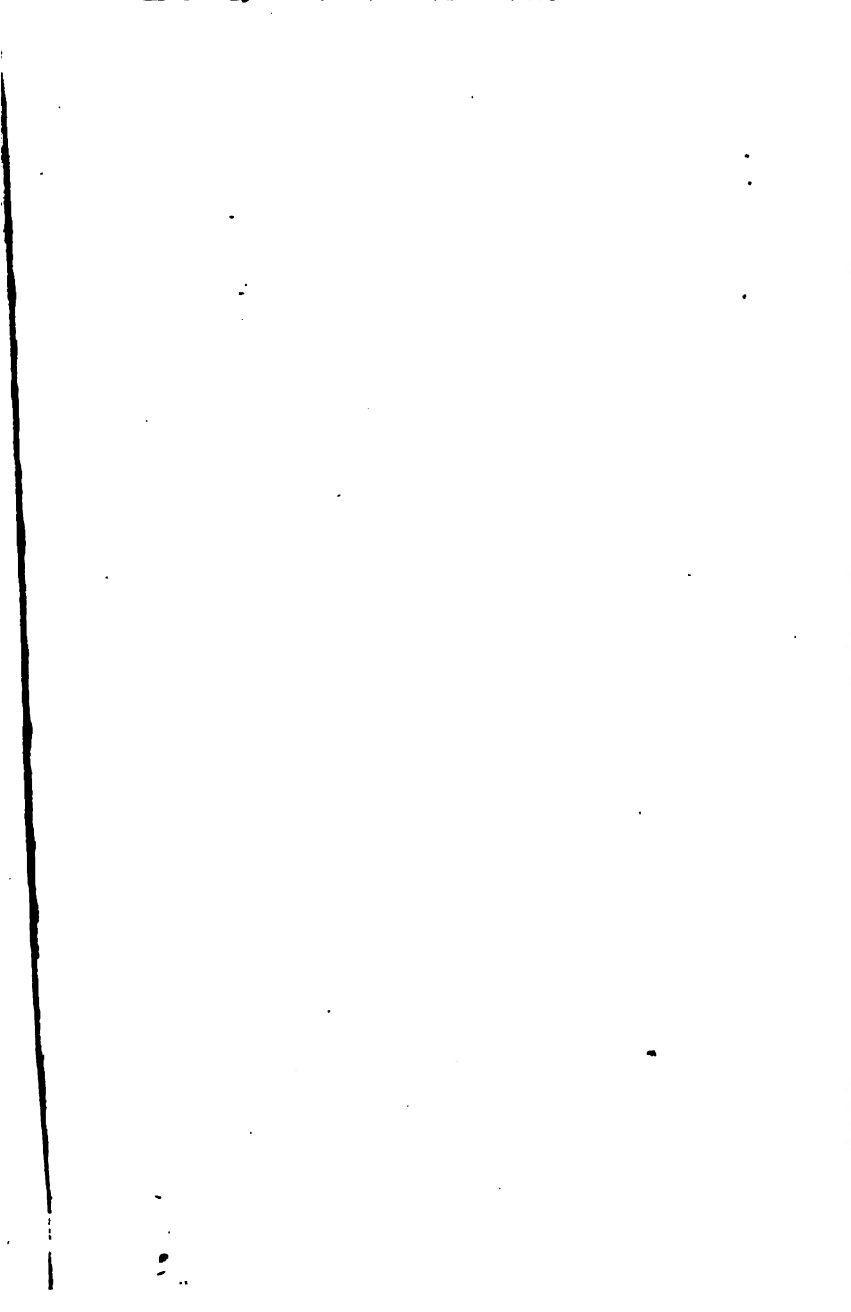
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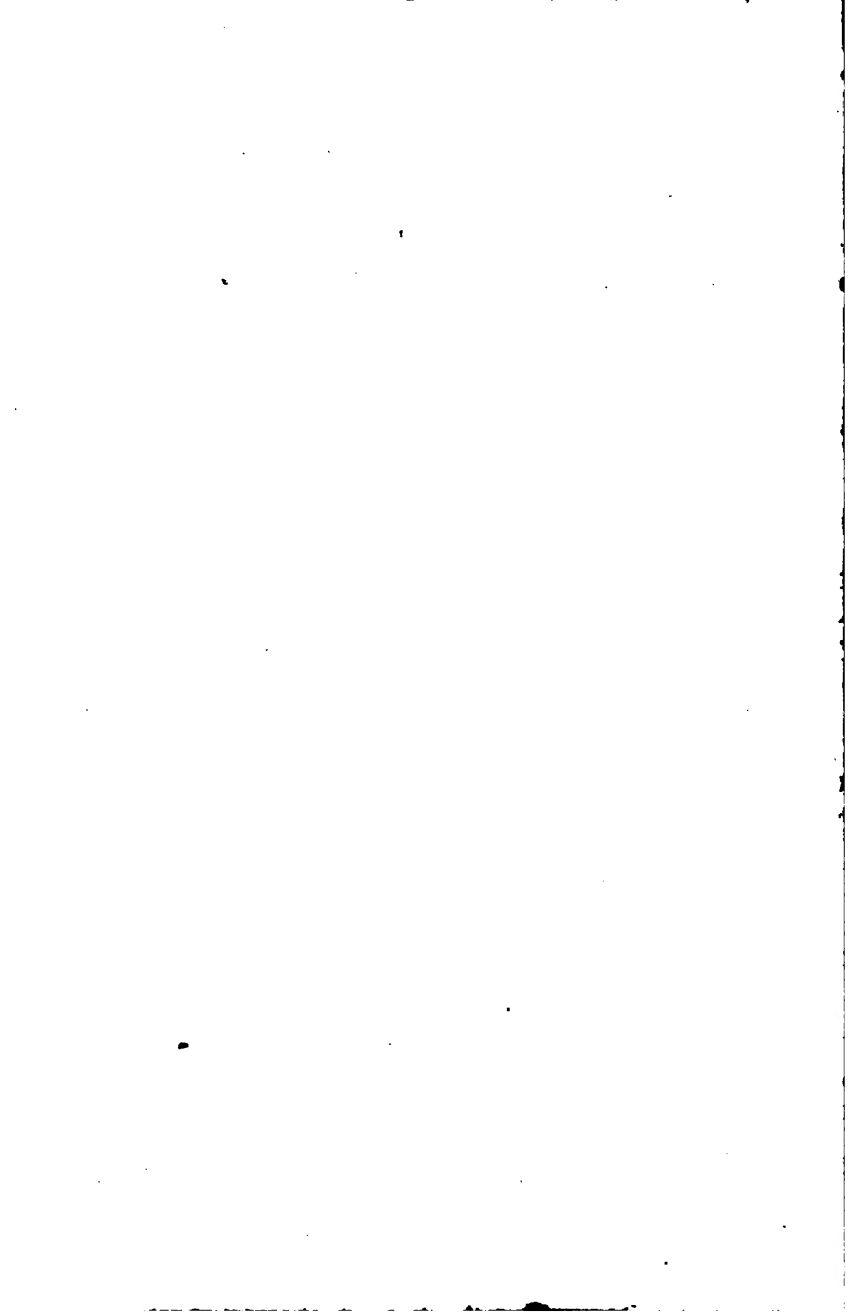
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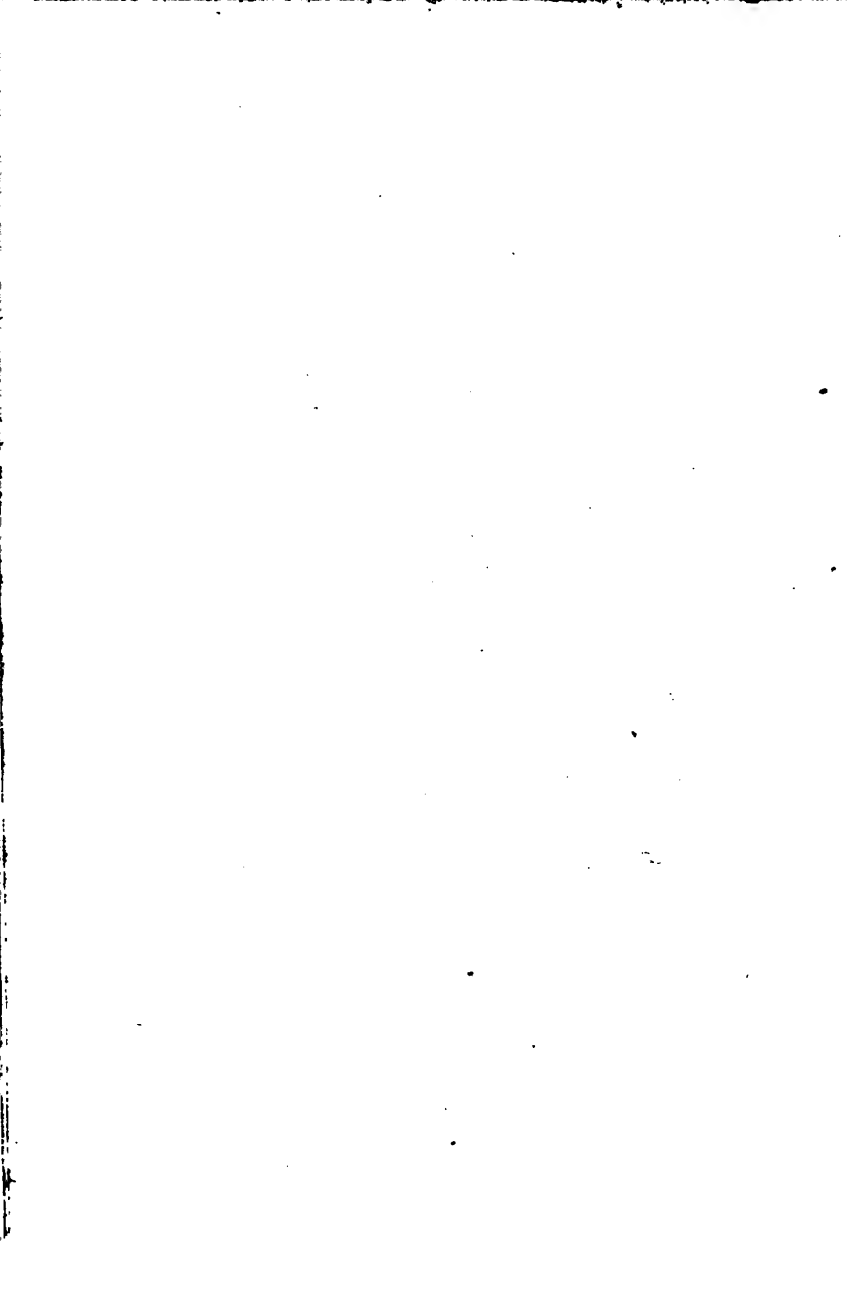


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THE
PRINCIPLES
OF
GREEK GRAMMAR;

COMPRISING THE SUBSTANCE OF THE MOST APPROVED
GREEK GRAMMARS EXTANT.

FOR THE
USE OF SCHOOLS AND COLLEGES.

BY REV. PETER BULLIONS, D. D.,

LATE PROFESSOR OF LANGUAGES IN THE ALBANY ACADEMY; AUTHOR OF THE SERIES
OF GRAMMARS, GREEK, LATIN, AND ENGLISH, ON THE SAME
PLAN; A GREEK READER, ETC. ETC.

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PREFACE.

THIS work has now been so long before the public, and is so well known, that a detailed account of it is unnecessary. It is sufficient to say, that the object intended to be accomplished was, to provide a comprehensive manual of Greek Grammar, adapted to the use of younger as well as of more advanced students in our schools and colleges.

Time and experience have only strengthened the conviction, long entertained, that no system of Grammar will answer a good purpose, for those who pursue this study at an early age, which does not present the leading facts and principles in such a way as to be easily committed to memory, and so to be always ready for immediate application when necessary. This principle has been steadily kept in view in preparing the following work, as well as the others belonging to this series. The leading and fundamental principles have been reduced to definitions and rules, brief, and easy to be committed to memory, and are rendered comprehensive by being printed in large type; while, at the same time, copious illustrations of these principles, and of the exceptions and varieties of usage under them, with every thing important to aid the advanced student, have been inserted in their place in smaller type, in the form of Observations and Notes, all of which are numbered for the sake of easy reference.

When the leading parts of Grammar are first actually committed to memory, and then constantly applied in the inflection of words, and in analyzing their forms, they soon become so thoroughly understood and fixed in the memory as hardly ever to be effaced, and to be always ready afterwards to account for every form which words, in their numerous changes, assume, and to solve every difficulty caused by these changes almost without an effort of thought. A student, though young, if thus exercised but for one year or two, has an immense advantage, in the future prosecution of his studies, over those who have not laid the foundation of their success in a thorough course of *drilling*.

In the preface to the first edition, a full statement was given of the principal sources from which the materials here collected were drawn, and which need not here be repeated. Suffice it to

say, the author has not hesitated to avail himself of every assistance within his reach, and to gather from every quarter, especially from the ample stores of German Philologists, whatever appeared suited to his design. The labor of condensing and arranging, and, to borrow a term from the printers' vocabulary, *justifying* the several parts with due regard to harmony and proportion, into one compact whole, has been very great.

I would beg leave, in this place, to call the attention of students and of teachers, who have not yet examined the subject, to the method of analyzing and forming the tenses of the verb which is here exhibited. No part of Greek Grammar has hitherto proved so puzzling and harassing to the pupil as this. For want of understanding the few simple principles, on which the numerous changes in the form of the verb depend, they appear to him intricate, arbitrary, and incomprehensible, to such a degree as to render his prospect of fully mastering them almost hopeless. That this is owing, in a great measure, to the method of forming the different tenses by deriving one tense from another to which it has some real or fancied resemblance, appears to me beyond a doubt. As there is no foundation in truth for this mode of formation, so almost every writer, following imagination as his guide, has proposed a different theory upon the subject. One, for example, forms the perfect passive from its own future. Another, with equal ingenuity, forms the future from its own perfect, through the medium of the first aorist passive! Another supposes he has simplified the whole matter by deriving every tense in the passive voice from its corresponding tense in the active voice, by making the simple and natural change of $-\psi\omega$ into $-\phi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $-\xi\omega$ into $-\chi\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, $-\psi\alpha$ into $-\phi\theta\eta\eta$, $-\xi\alpha$ into $-\chi\theta\eta\eta$, $-\phi\alpha$ into $-\mu\alpha\iota$, $-\chi\alpha$ into $-\gamma\alpha\iota$, and $-\kappa\alpha$ into $-\mu\alpha\iota$, sometimes into $-\sigma\mu\alpha\iota$. Another still, in order to arrive, for example, at the first aorist passive, starts with the present active, and, by a succession of stages, arrives at the end of his journey, thus, $\sigma\tau\acute{\rho}\epsilon\phi\omega$, $\acute{\epsilon}\sigma\tau\tau\epsilon\psi\alpha$, $\acute{\epsilon}\sigma\tau\tau\epsilon\phi\alpha$, $\acute{\epsilon}\sigma\tau\alpha\mu\mu\alpha\iota$, $\acute{\epsilon}\sigma\tau\alpha\pi\tau\alpha\iota$, $\acute{\epsilon}\sigma\tau\acute{\rho}\alpha\phi\theta\eta\eta$; and when he gets there, he finds he has missed his way after all, for the first aorist of the verb is not $\acute{\epsilon}\sigma\tau\acute{\rho}\alpha\phi\theta\eta\eta$ but $\acute{\epsilon}\sigma\tau\acute{\rho}\epsilon\phi\theta\eta\eta$; and to bring him thither, another rule has to be invented nearly as dark as the road he has already travelled; viz., "Verbs which change ϵ of the future into \omicron of the perfect active, and into α of the perfect passive, take ϵ again in the first aorist; as, $\acute{\epsilon}\sigma\tau\alpha\pi\tau\alpha\iota$, $\acute{\epsilon}\sigma\tau\acute{\rho}\epsilon\phi\theta\eta\eta$." What can be more perplexing and arbitrary than such a process? It is fortunate for the rising generation that such a system is beginning to pass away.

and to Professor Theirsch, of Germany, must we regard ourselves as chiefly indebted for the deliverance. Throwing aside the complicated systems of rules and exceptions which such theories had rendered necessary, he directs to the more simple and philosophical method of observing and stating the fact, that the root or stem runs unchanged, or but slightly so, through the whole verb; and that one part differs from another in form, only in the part prefixed and added to the stem, and that in all verbs these parts are nearly the same. Instead, therefore, of forming one tense from another by a tedious and complicated process, every tense is formed at once immediately from its root by simply annexing the proper *tense-ending*, and prefixing the augment in the tenses that require it. Thus, for the sake of comparison, instead of the laborious and clumsy process above; in order to form the 1 aor. passive of *στέφω*, all that is necessary is to annex the aorist *tense-ending* -*θην* to the root *στέφ*, prefixing the augment, and it is done,—you have *ἔστέφθην* at once; and so it is with every other tense.

The whole system of forming the tenses from the root, according to this method, is given in a brief space (§ 93); and all its modifications, as applied to the different classes of mute, pure, and liquid verbs, occupy only about three pages. By forming the tenses in this way, the Greek verb will be found a simple, regular, and beautiful structure, as all that belongs to the language is. And I hesitate not again to say, after many years' further experience, and after repeated examinations of other theories, that in my opinion "this method, for beauty, simplicity, and philosophical accuracy, greatly surpasses every other system of analysis; and that a more minute, familiar, and certain knowledge of the Greek verb can be obtained, with much more ease, and in a shorter time, by studying it in this way than in any other."

REVISED EDITION.

New plates for this work having become necessary, the opportunity thus offered has been embraced, to correct such errors and inaccuracies as had been observed,—to make such additions and improvements as were deemed important, to add to the value and completeness of the work, and to render it still more worthy of the public favor. In a few instances, the mode of expression has been slightly changed, partly to render it more accurate, and partly to make the Series of Grammars still more uniform. For

this reason, also, a few changes have been made in the arrangement of the matter; but none of these are of such a nature or extent as to alter the character of the book, or prevent its being used in the same class with the former editions. These changes are chiefly the following: The general rules for the accents have been added to § 5-1, and the special rules for each declension, and for verbs, have been transferred from § 209 to their respective declensions, &c., in order to be studied in their place; and the rules for contractions, in the first and second declensions, have been transferred to these declensions respectively; so that all that belongs to each declension will be found in its proper place under that declension. The analysis of the terminations of verbs, formerly in the Appendix, has been added to § 91; and the table of contract verbs, also in the Appendix, has been placed after the Paradigm of the Verb, pp. 136, 137. The sections on Numerals have been placed before the sections on the Comparison of Adjectives, in accordance with the arrangement in the English and the Latin Grammar. And lastly, the section on the Analysis of Sentences has been enlarged, and transferred from the Appendix to its place immediately after the Syntax. By these changes of arrangement, the several articles affected by them have been rendered more compact and complete; and the matter belonging to them, being brought together, is less scattered than before. As a consequence of this, however, the pages in this edition do not correspond to those in former editions; and also the section numbers from § 18 to § 41 of the former edition, and from § 51 to § 59, have been changed, while the matter in each section remains the same as before. In order to obviate any difficulty from this cause in the way of reference, a list of these sections, indicating the change of number, is given on p. xii.

Thus have the Grammars belonging to this series, viz., the Analytical and Practical Grammar of the English Language, the Principles of Latin Grammar, and the Principles of Greek Grammar, been thoroughly revised, and, it is hoped, greatly improved; greater similarity and uniformity have been effected both in expression and arrangement,—the references from one work to another, for explanation and comparison, have been greatly increased in number, and in all, a running series of numbers, from beginning to end, for the convenience of reference, has been introduced. No labor or expense has been spared to render this whole series of elementary books unique, practical, accurate, and comprehensive. Each work, though connected with the others as a series, is complete in itself, and being equally remote from

a meagre skeleton, or outline, on the one hand, and a diffuse, extended treatise on the other, is convenient in size, pleasing to the eye, and carefully adapted to the purposes of instruction.

The author takes this opportunity of acknowledging gratefully the favor with which his works have been received by teachers and others, and begs leave to assure them, that while no change will hereafter be made in those now completed, no effort will be wanting to render those he may yet publish, worthy of their notice.

NEW-YORK, *July*, 1853.

HINTS RESPECTING THE METHOD OF STUDYING THIS GRAMMAR.

Those who have had experience in teaching the Greek language, will need no instructions from me how to study this, or any other Grammar which they may think fit to use; but still a few hints as to the way in which it is intended to be used may not be useless to the young teacher, or to the student who may be under the necessity of prosecuting his studies without a teacher.

It is by no means intended that the new beginner should study, and much less commit to memory, every thing in the book. It is presumed that he comes to the study of Greek with some knowledge of the English and Latin Grammars, and he will therefore throughout meet with much with which he is already acquainted, and which will require no new labour. In general, *definitions* and *rules* printed in large type, together with the paradigms of nouns, adjectives, pronouns, and verbs, are about all that should be attended to at first, but these should be committed very accurately to memory, and repeated so often in daily revisals, as to become easy and familiar. If this is not done, the student's progress will be slow and embarrassed at every step, which otherwise would be rapid, easy, and pleasant. By youth of ordinary capacity, this will generally be effected in the course of six or seven weeks. It is then time to begin to read easy sentences, simply with a view to furnish a *praxis* on the rules and paradigms previously committed. In this exercise, every word should be declined, and every rule belonging to its inflection should be repeated, till it can be done not only correctly and easily, but almost without an effort. Two or three lines a day will be sufficient at first—increasing the quantity no faster than the pupil is able thoroughly to analyze every word. Simultaneously with this, as a part of each recitation, the part of the Grammar already committed should be reviewed repeatedly, first, in shorter, and then in longer portions, till the pupil is able to run over the whole in a recitation of fifteen or twenty minutes. All this may be effected in the space of three or four months. Longer lessons will then be proper, and along with this, the study of the Grammar, taking up the more important parts of what was omitted before, not to commit to memory, but to study them so as to become familiar with them, and be able to refer to them at once when they may be needed. By going over the Gram

mar two or three times, in this manner, in the course of a year, every part will become connected in the mind with the rules to which these parts belong, so as to be readily recalled by them.

There are two or three points to which it is necessary for the pupil to pay special attention. First, *The Rules of Euphony*, § 6. To the euphony of their language the Greeks paid the greatest attention. In order to avoid the harsh sound which would be the result of certain consonants coming together, they often exchanged a consonant in certain situations for another of more pleasing sound; sometimes they changed their order, sometimes dropped one of them, or inserted another. To this is owing, in part, the apparent irregularity in the flexion of nouns and verbs, which has led to form so many perplexing rules for cases and tenses. The rules of euphony extend, not to the flexion of nouns only, but to the whole structure of the language—to the composition and derivation of words,—and even to the collocation of them in a sentence. Those principles are few, thoroughly systematized, and very easy to be comprehended. This part, and, as fundamental to it, the fourth section, should be thoroughly mastered before proceeding to the third declension, where these rules will be needed.

Another thing requiring special attention, and of almost equal importance, is, the *rules for contraction*. These should be studied in their place after each declension, or they may be omitted till the first revision. A perfect readiness in the rules of contraction renders a paradigm of contract verbs entirely unnecessary. Still, as some may wish to have such a paradigm, it is furnished in § 100.

The last thing to which I would invite special attention, is the mode of teaching the Greek verb, which, on account of its numerous changes, and these effected differently in different verbs by the rules of euphony, according to the consonants of which it consists, or which concur in the course of inflection, has been regarded as so intricate and difficult. First of all, it is necessary to ascertain, in every verb, the root, or stem, which, in certain cases, undergoes changes peculiar to itself. These, however, are few, and under a very few short and plain rules, §§ 82—85. On these the pupil should be drilled till he can, with perfect readiness and certainty, tell the root of any regular verb as soon as the verb is named; and also its second and third forms, when they differ from the first. This may be the work of one or two days. To the root is prefixed the augment in certain tenses, the rules for which will be found in § 88, and require no special notice. The next step is to commit the tables of terminations, § 92, very accurately to memory, beginning at the top of each column and proceeding down the page; this will be much more easily accomplished than to commit the paradigm of the verb, and will answer a better purpose. All that then remains is to learn the method of forming each tense by annexing the tense-endings, § 93, to the proper root, according to the rules for mute, pure, and liquid verbs in §§ 94, 96, 97. This is an important exercise, and should be persevered in, till the utmost accuracy, ease, and readiness is attained.

The syntax of the Greek language is a highly important part of the subject, and should be diligently and carefully studied; but this may be postponed to the second year, as the rules of syntax common to the Latin and Greek will be sufficient for the earlier stages. The subject of analysis and translation, at the end of Syntax, deserves special attention.

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LEXICURES OR ABBREVIATIONS, *in Ancient Greek MSS. & Editions.*

α ^ν .	αρώτω,	λω,	ην,	(α ^ν .	σάρτα.
αγ,	αι,	αγ, δ,	και,	σ ^ς ,	σθ,
αη,	αδ.,	αη,	κατα,	ο υς,	σ ^ς σθααι,
αη,	αδλ.	αη,	μερ ^ς μου,	δω,	σμο,
δρ,	αν,	μδ,	μαρ,	σ,	στ,
δ:π,	απο,	μθ,	μεθ,	σ ^ς ,	σσ,
απθ,	απθ,	μ,	μεν,	ς,	στ,
απ ^ς ,	απ ^ς ,	μ ^ς ,	μεν,	χ,	σχ,
γδ,	γάρ,	μ ^ς ,	μετά,	γ ^ς ,	ται,
γθ,	γεν,	μλω,	μην,	φ,	τοτς,
γρ,	γρ,	μ ^ς δ,	μων,	τ ^ς τ,	την,
γ ^ς ,	γραφειν	οι ^ς ζ,	οδονον,	ε ^ς ε,	τηδ,
δ,	δε,	ω ^ς ,	οδ,	δ ^ς δ,	το,
δ ^ς ,	δ ^ς ,	δ, δ ^ς ,	ον, ο ^ς ,	ω ^ς τ,	τον,
Δ ^ς α ^ς γ ^ς ,	διδ ^ς ,	δ ^ς ,	δ ^ς ,	τ ^ς δ ^ς τ ^ς δ ^ς ,	το ^ς ,
δ ^ς ,	δ ^ς ,	τ ^ς δ ^ς τ ^ς δ ^ς ,	ταρ,	δδ ^ς ,	το ^ς ς,
ι ^ς δ ^ς ,	ει,	ω ^ς δ ^ς ,	ταρα,	τ ^ς δ ^ς τ ^ς δ ^ς ,	τρ,
δ ^ς ,	ει,	ω ^ς δ ^ς ,	τερ,	δ ^ς ,	τρο,
δ ^ς ,	ειναι,	ω ^ς δ ^ς ,	τερ,	τ ^ς δ ^ς τ ^ς δ ^ς ,	τ ^ς δ ^ς ,
ε ^ς α ^ς ,	ε ^ς α ^ς ,	ω ^ς δ ^ς τ ^ς δ ^ς ,	τρ,	τ ^ς δ ^ς τ ^ς δ ^ς ,	τ ^ς δ ^ς ,
δ ^ς δ ^ς ,	εδ., εδλ.,	ω ^ς δ ^ς α ^ς ,	τρα,	δ ^ς ,	ν,
ε ^ς α ^ς α ^ς ,	εν,	ω ^ς δ ^ς γ ^ς ,	τρο,	γ,	νι,
ε ^ς ε ^ς α ^ς ε ^ς ,	εξ,	ω ^ς δ ^ς ω ^ς ,	τρο,	ω ^ς α ^ς γ ^ς ,	νν,
επ ^ς δ ^ς ,	επειδ ^ς η ^ς ,	ρ ^ς α ^ς ,	ρα,	α ^ς δ ^ς ,	ντ,
η ^ς α ^ς ,	ετην,	ρ ^ς ι ^ς ,	ρι,	α ^ς δ ^ς γ ^ς ,	ντ ^ς ε ^ς ρ ^ς ,
εθα, η ^ς α ^ς ε ^ς τι ^ς ,	ετι ^ς ,	ρ ^ς ο ^ς ,	ρο,	α ^ς ω ^ς ο ^ς ,	νπο,
εφ ^ς δ ^ς ,	εφ ^ς ,	ρ ^ς ω ^ς ,	ρα,	α ^ς δ ^ς ι ^ς ,	χα ^ς ρ ^ς ,
εθ ^ς α ^ς ,	εσται,	α ^ς α ^ς ,	σα,	α ^ς δ ^ς γ ^ς ,	χ ^ς ρ ^ς ,
ε ^ς ,	εν,	ρ ^ς ι ^ς ,	σαν,	α ^ς δ ^ς ,	ω ^ς ,

GREEK GRAMMAR.

PART I.

ORTHOGRAPHY.

1.—ORTHOGRAPHY treats of letters, and the mode of combining them into syllables and words.

2.—A LETTER is a mark or character used to represent an elementary sound of the human voice. The Greek alphabet consists of twenty-four letters, namely :

FORM.	NAME.	POWER.
<i>A</i> α	<i>Alpha</i>	<i>a</i> in <i>father</i>
<i>B</i> β	<i>Beta</i>	<i>b</i> in <i>bee</i>
<i>Γ</i> γ γ *	<i>Gamma</i>	<i>g</i> in <i>go</i>
<i>Δ</i> δ	<i>Delta</i>	<i>d</i> in <i>did</i>
<i>E</i> ε	<i>Epsilon</i>	<i>e</i> in <i>met</i>
<i>Z</i> ζ	<i>Zeta</i>	<i>zz</i> (= <i>dz</i>) in <i>Nebuchadnezzar</i>
<i>H</i> η	<i>Eta</i>	<i>ey</i> in <i>they</i>
<i>Θ</i> θ	<i>Theta</i>	<i>th</i> in <i>thick</i>
<i>I</i> ι	<i>Iota</i>	<i>i</i> in <i>pin</i>
<i>K</i> κ	<i>Kappa</i>	<i>k</i> , or <i>c</i> hard, <i>kin</i> , <i>care</i>
<i>Λ</i> λ	<i>Lambda</i>	<i>l</i> in <i>lay</i> , <i>eel</i>
<i>M</i> μ	<i>Mu</i>	<i>m</i> in <i>madam</i>
<i>N</i> ν	<i>Nu</i>	<i>n</i> in <i>nun</i>
<i>Ξ</i> ξ	<i>Xi</i>	<i>x</i> in <i>fox</i>
<i>O</i> ο	<i>Omikron</i>	<i>o</i> in <i>tyro</i> , <i>not</i>
<i>Π</i> π	<i>Pi</i>	<i>p</i> in <i>pea</i>
<i>P</i> ρ	<i>Rho</i>	<i>r</i> in <i>row</i>
<i>Σ</i> σ, final ς	<i>Sigma</i>	<i>s</i> in <i>sun</i> , <i>us</i>
<i>T</i> τ τ	<i>Tau</i>	<i>t</i> in <i>tea</i> , <i>not</i>
<i>Υ</i> υ	<i>Upsilon</i>	<i>u</i> in <i>brute</i>
<i>Φ</i> φ	<i>Phi</i>	<i>ph</i> in <i>philo</i>
<i>X</i> χ	<i>Chi</i>	<i>ch</i> in <i>buch</i> (German)
<i>Ψ</i> ψ	<i>Psi</i>	<i>ps</i> in <i>lips</i>
<i>Ω</i> ω	<i>Omega</i>	<i>o</i> in <i>no</i> , <i>tone</i>

* The letter γ before κ, γ, χ, or ξ, is sounded like *ng* in *sing*, thus, ἄγγελος, ἀγκών, pronounced *ang-elos*, *ang-kon*.

The letters in the Greek alphabet are either *Vowels* or *Consonants*.

3.—§ 1. VOWELS.

1. A **VOWEL** is a letter which represents a simple *inarticulate* sound, and, in a word or syllable, may be sounded alone. The vowels are seven; viz.,

Two short, ε, ο.

Two long, η, ω.

Three doubtful, α, ι, υ.

2. Α, ι, υ, are called *doubtful*, because they are sometimes short, and sometimes long. Thus,

α in πατήρ, is always short.

α in λαός, is always long.

α in ἄρης, may be either long or short.

3. There are but five distinct vowel sounds in the Greek language, viz., α, ε, ι, ο, υ. The η, and ω, are used to express the lengthened sound of ε and ο. The vowel sounds then may be thus expressed :

Short, ε, ο, ᾶ, ῖ, ῡ.

Long, η, ω, ᾷ, ῗ, ΰ.

4.—§ 2. DIPHTHONGS.

1. The union of two vowels in one sound is called a *diphthong*. Diphthongs are of two kinds, *proper* and *improper*.

Note 1. The first vowel of a diphthong in Greek, is called the *prepositive vowel*; and the second, the *subjunctive vowel*.

2. A *Proper Diphthong* is one in which both the vowels are sounded. In Greek, the proper diphthongs are six; and are formed from ᾶ, ε, ο, with ι or υ subjoined: thus,

From ᾶ are formed αι and αυ.

From ε are formed ει and ευ.

From ο are formed ου and ου.

3. An *Improper Diphthong* is one in which only one of the vowels is sounded. The improper diphthongs in Greek are also six; viz., αι, ηι, ωι, commonly written α, η, ω, in which the first vowel only is sounded; and ηυ, ωυ, υι, in which the last vowel chiefly is sounded, slightly modified, however, by an imperfect sound of the first. These three might very properly be classed as proper diphthongs.

Note 2. The *iota* (ι) in α, η, ω, from its position under the prepositive vowel, is called *iota subscript*. But when this vowel is a capital, the ι is written after it; as, Ἀιδῆ = ἄδῃ; τωῖ σοφωῖ = τῷ σοφῷ.

4. A vowel, preceded by another vowel, with which it does not form a diphthong, is said to be *pure*. Thus, α is pure in γέα and φιλία; ος is pure in πόλεος, ῥαδίδος, &c.

§ 3. THE PRONUNCIATION OF VOWELS AND DIPHTHONGS.

5.—The ancient pronunciation of the Greek vowels and diphthongs cannot now be determined with certainty in all cases. The knowledge we have of it is derived chiefly from Greek words that appear in Latin, and Latin words that appear in Greek;—from imitation of natural sounds, as the bleating of the sheep, or the barking of the dog;—from a play upon words, and other hints of a similar character.

6.—If uniformity in the pronunciation of the Greek, is to be aimed at—and it is certainly desirable that it should—the Erasmian method, among all others now in use, seems entitled to preference as a standard, not only on account of its simplicity and perspicuity, but also as having the authority of the ancients, so far as this can be ascertained, decidedly in its favor. It is, moreover, the pronunciation that generally prevails in Europe, and has been adopted in some of the most distinguished schools in America. The whole system is exhibited in the following

7.—Table of Vowel and Diphthongal Sounds.

Short	ᾱ,	like a	in Jehovah	as	μοῦσᾱ
Long	ᾱ,	like a	in far	as	φᾱρος
Short	ε,	like e	in met	as	μέν
Long	η,	like ey	in they	as	θῆρός —
Short	ι,	like i	in tin	as	μιν
Long	ι,	like i	in machine	as	σῖτος
Short	ο,	like o	in tyro, not	as	τόνος
Long	ω,	like o	in go, tone	as	ἐγώ, φωνή
Short	υ,	like u	in brute	as	τύπτω
Long	υ,	like u	in tune	as	κύνος
	αι,	like ay	in aye	as	τυψαι
	αν,	like ou	in our, thou	as	αὐτός
	ει,	like i	in ice	as	εἰς, φίλει
	εν,	like eu	in feud	as	φεύγω
	οι,	like oi	in oil	as	οἶδα
	ου,	like ou	in ragout	as	οὐδείς —
	ηυ,	like ew	in few	as	ἡχόμεν
	ων,	like ow	in how	as	οὐτός
	υι,	like ui	in quick, or like	the English	we.

8.—§ 4. CONSONANTS.

1. A CONSONANT is a letter which represents an *articulate* sound, and, in a word or syllable, is never sounded alone, but always in connection with a vowel or diphthong.

Consonants are divided into *mutes*, semi-vowels, and double consonants.

2. The mutes are nine, and are divided into three classes, according to their strength; viz.,

Smooth,	π ,	κ ,	τ .
Middle,	β ,	γ ,	δ .
Aspirate,	φ ,	χ ,	θ .

3. By *strength* is meant the force of voice, or of breathing requisite in pronouncing, which is different in each of the classes specified,—the *smooth* mutes requiring the least; the *aspirates*, the greatest; and the *middle*, a degree of force intermediate between the other two.

4. Each smooth mute has its own middle and its own aspirate; and these three are called mutes of the *same sound*, or of the *same order*, because they are pronounced by the same organ; thus,

<i>Π</i> -mutes, or labials,	π ,	β ,	φ .
<i>Κ</i> -mutes, or palatals,	κ ,	γ ,	χ .
<i>Τ</i> -mutes, or dentals,	τ ,	δ ,	θ .

Obs. In mutes of the *same sound*, one is frequently changed for another.

5. The semi-vowels are five, λ , μ , ν , ρ , ς . (Of these λ , μ , ν , ρ ,) are called *liquids*, because they readily unite with, or *flow* into, the sound of other consonants.

6. The double consonants are three, ψ , ξ , ζ . They are formed from the three orders of mutes with ς ; thus,

π , β , φ ,	} with ς makes	$\left\{ \begin{array}{l} \psi, \\ \xi, \\ \zeta, \end{array} \right\}$	} equivalent to	$\left\{ \begin{array}{l} \text{ps.} \\ \text{x.} \\ \text{z.} \end{array} \right\}$
κ , γ , χ ,				
τ , δ , θ ,				

7. In the declension of nouns and verbs, when a π -mute, or a κ -mute, would be followed by ς , the double consonant ψ or ξ is substituted for the two; thus, instead of *Ἀραβσι* or *πλέκσω*, must be written *Ἀραψι*, *πλέξω*, &c. But a τ -mute, coming before ς , must be rejected; thus, for *ἀνύτσω* must be written *ἀνύσω*, &c.

8. In like manner a double consonant may be resolved into the mute from which it is formed, and ς ; thus,

ψ	may be resolved into $\pi\varsigma$, $\beta\varsigma$, or $\varphi\varsigma$.
ξ	into $\kappa\varsigma$, $\gamma\varsigma$, or $\chi\varsigma$.
ζ	into $\tau\varsigma$, $\delta\varsigma$, or $\theta\varsigma$.

This is done when, in the declension of nouns and verbs, it becomes necessary to separate the ς from the mute with which it is combined; thus, $\lambda\alpha\tilde{\iota}\lambda\alpha\psi$, by dropping the ς becomes $\lambda\alpha\tilde{\iota}\lambda\alpha\pi$; $\kappa\acute{o}\rho\alpha\xi$ becomes $\kappa\acute{o}\rho\alpha\kappa$; and so of other combinations.

§ 5. SYLLABLES.

9.—A SYLLABLE is a distinct sound forming the whole of a word, or so much of it as can be sounded at once.

Every word has as many syllables as it has distinct vowel sounds.

A word of one syllable is called a *Monosyllable*.

A word of two syllables is called a *Dissyllable*.

A word of three syllables is called a *Trissyllable*.

A word of many syllables is called a *Polysyllable*.

10.—In a word of many syllables, the last is called the *final* syllable; the one next the last is called the *penult*, and the syllable preceding that, is called the *antepenult*.

To syllables belong certain marks and characters: these are—

1. ACCENTS.

11.—The accents in Greek are three; viz., the acute (´), the grave (`), and the circumflex (~).

12.—Accents are supposed to have been used to indicate the *tone* of the accented syllable—the acute being used to mark an *elevation* of tone, the grave a *depression*, and the circumflex, the union of both.

GENERAL RULES.

13.—In diphthongs the accent stands always on the subjunctive vowel; as, $\pi\epsilon\tilde{\iota}\theta\omega$, $\tau\omicron\upsilon\tilde{\iota}\tau\omicron$; but on the prepositive of the diphthongs α , η , φ ; as, $\tilde{\alpha}\iota\delta\eta\varsigma$ = $\tilde{\alpha}\delta\eta\varsigma$.

14.—The acute accent may stand on any one of the three last syllables of a word; but on the antepenult, only when the final syllable is short.

15.—The grave is understood on all syllables not accented with an acute or circumflex. The grave accent is used on the final

syllable of a word when followed by another word with which it stands in connection ; as, *αὐτὸς ἔλεγε* ; but when the word stands alone, or not connected with words following it, the acute is used ; as, *αὐτός*,—*τὸν αὐτόν*.

16.—The circumflex can stand only on a long syllable, and that must be one of the two last ; and it can stand on the penult, only when the final syllable is short.

17.—An accented penult, if long, and followed by a short syllable, must have the circumflex ; but if the final syllable be long, the accent on the penult must be acute ; as, *τοῦτο, τούτω, οὗτος, αὕτη*.

18.—*Note.* The diphthongs *αι* and *οι* final, syllables long only by position, and the Attic *ως* instead of *ος*, are considered short in accentuation ; but the optative terminations *οι* and *αι*, and *οι* in the adverb *οἶκοι*, are long.

19.—In words declined by cases, except participles, the accentuation of the nominative can be ascertained only by consulting a good lexicon. That being ascertained, the accentuation of the oblique cases may be found by the rules of accent under each declension. These rules apply generally to adjectives and participles of the same declension.

ENCLITICS.

20.—Certain words of one or two syllables, when used in discourse, throw back their accent on the preceding word, if in connection with it, and stand themselves without an accent. Such words are called *enclitics*.

21.—The enclitics commonly in use are the following ; viz., 1. The present indicative of the verbs *εἰμί* and *φημί* in all the numbers and persons except the second person singular. 2. The indefinite *τίς*, *τί*, in all its cases and numbers. 3. The pronouns *μοῦ*, *μοί*, *μέ*—*σοῦ*, *σοί*, *σέ*—*οὔ*, *οἶ*, *ἐ*—*μίν*, *νίν*, and most of those beginning with *σφ*. 4. The adverbs *πῶς*, *πῇ*, *ποί*, *πού*, *ποθί*, *ποθέν*, *ποτε*, not interrogative, and, 5. The particles, *πῶ*, *τέ*, *τοί*, *θίγν* *γέ*, *κέν* or *κέ*, *νύν* or *νύ*, *πέρ*, *ρά*, and *δε* inseparable, as in *οἶδε*.

22.—When a word with an acute accent on the antepenult, or a circumflex on the penult, is followed by an enclitic, it takes an acute on the final syllable, as the accent of the enclitic ; as, *ἔλεγε μοι*, *δῶρόν ἐστιν*, *σώμά μου*.

23.—But if the preceding word have an acute accent on the penult, the enclitic of one syllable loses its accent, while the enclitic of two syllables retains it ; as, *λόγος μου*,—*λόγος τινός*,—*λόγος ἐστίν*.

24.—When the preceding word has any accent on the final syllable, the enclitic following, whether of one or two syllables, loses its accent; as, ἀνὴρ τις, — φιλοῦ σε, — χαλεπὸν ἐστίν, — γυναικῶν τινῶν, &c.

25.—When several enclitics occur in succession, the first having lost, or thrown back its accent on the preceding word, the second throws its accent always as an acute on the first, and the third on the second, &c., till the last only is without an accent; as, εἴ τις τινά φησί μοι παρῆναι.

26.—The enclitic retains its accent when it stands alone, or at the beginning of a clause or sentence—when the final vowel of the preceding word has been cut off by apostrophe—or when the enclitic word is emphatic.

ACCENTS IN CONTRACTIONS.

27.—In a concourse of vowels, if two syllables are converted into one, it is called a *contraction*.

28.—If the first concurrent vowel has the acute accent, it is changed into a circumflex on the contracted syllable; as, φιλέω, φιλοῦ.

29.—If the first concurrent vowel has not the acute accent, the contracted syllable has not the circumflex; as, γένεος, γένους.

2. SPIRITUS OR BREATHINGS.

30.—The *Spiritus*, or *breathings*, are two; the *spiritus asper*, or *rough* breathing, marked (´); and the *spiritus lenis*, or *soft* breathing, marked (˘).

31.—The *spiritus asper* has the force of the Latin H; thus, ἅμα is pronounced *Hama*.

Note. Anciently H was the mark for the aspirate, in Greek, as it is in Latin; thus, ἑκατόν was written HEKATON.

32.—The *spiritus lenis* only indicates that the *spiritus asper* is not to be used. These marks are used as follows:

1st. A vowel or diphthong, beginning a word, has always a *spiritus*. In the diphthong, it is placed over the *second vowel*; as, ἅμα, ἐγώ, ἐνός, οὗτος; but over the first in the diphthongs αἶ, ηἶ, ωἶ.

2d. Initial υ has always the *spiritus asper*; as, ὑπό, pronounced *hupo*.

3d. Initial ρ has always the *spiritus asper*; as, ῥήτωρ, pronounced *rhētor*; ρ not initial, if single, has no *spiritus*; if double

the first has the *spiritus lenis*, and the second has the *spiritus asper*; as, πόρῳ, pronounced *poro*; πόρῳ̄, pronounced *porrho*.

3. THE ÆOLIC DIGAMMA.

33.—The Æolic dialect, the most ancient form of the Greek language, had no *spiritus asper*, and it is seldom used in the Ionic. The want of it, in the former, was compensated, in all words beginning with a vowel, by a species of aspirate, now called THE ÆOLIC DIGAMMA.

34.—This was originally a full and strong consonant having the sound of the Latin F or V. It was called *digamma*, because its form (ϝ) was that of a double ϝ. It is thought to have been used by the ancients before words beginning with a vowel, and between two vowels, which, by its disuse at a later period, came together without forming a diphthong; thus, οἶνος, ἔαρ, ἴς, οἴς, αἰών, ἄστρος, ὦν, and the like, were written or pronounced as if written, φοῖνος, ἑάρ, ῑς, οῖς, αἰῶν, ἄστρος, ὠόν, &c., from which the Latin *vinum*, *ver*, *vis*, *ovis*, *ævum*, *avernus*, *ovum*, &c., were evidently derived before the digamma disappeared. Between two vowels, it was at length softened down, and even with the Æolians passed into *v*. Thus we have ἀνῆρ, ἀνώς, for the common ἀήρ, ἡώς. This accounts for the form of some words in the Attic and common dialects, in which the digamma, softened into *v*, still remains, especially where followed by a consonant. Thus the ancient χέϝω passed into χεύω, and lastly into χέω, which still retains in the future χεύσω, the softened form of the ancient χέϝω. So κλαίω, Attic κλάω, has in the future κλαύσω. In like manner νᾶς, the plural of ναῦς, still retains in the dative ναίσι, the softened form of the ancient νάϝσι.

35.—4. The *Apostrophe* (') is written over the place of a short vowel which has been cut off from the end of a word; as, ἀλλ' ἐγώ, for ἀλλὰ ἐγώ. This is done when the following word begins with a vowel, and in compounds, when the first part ends, and the last begins, with a vowel; 43-3, 1st. Sometimes the *diphthongs* are elided by the poets; as, βούλομ' ἐγώ for βούλομαι ἐγώ; and sometimes, after a long syllable, the initial vowel is cut off from the following word; as, ὦ γαθέ for ὦ ἀγαθέ.

36.—*Exc.* Instead of the apostrophe, or cutting off the final vowel, the concurring vowels are sometimes contracted; as, προῦργον, for πρὸ ἐργον; καῖ, for καὶ ἐκ.

37.—*Note.* The union, or contraction of such words, is indicated by the *spiritus* being placed over the vowel, at the place of junction, as in the preceding examples.

38.—5. The *Diastole* is a comma inserted between the parts of a compound word, to distinguish it from another word consisting of the same letters; as, *τότε*, and *this*, to distinguish it from *τότε*, then; *ὅτι*, *what*, to distinguish it from *ὅτι*, because. Sometimes they are written apart, without the comma; thus, *τότε*,
τι.

39.—6. The *Diæresis* (") is placed over a vowel, to show that it does not form a diphthong with the vowel which precedes it; as, *ὄϊς*, a sheep, *πραῦς*, mild, pronounced *o-is*, *pra-us*.

40.—7. The figures affecting syllables are as follows:

1st. *Prosthesis* is the prefixing of one or more letters to the beginning of a word; as, *σικκρός*, for *μικρός*; *εἴκοσι*, for *εἴκοσι*.

2d. *Paragoge* is the adding of one or more letters to the end of a word; as, *ἦσθα*, for *ἦς*; *τοῖσι*, for *τοῖς*.

3d. *Epenthesis* is the insertion of one or more letters in the body of a word; as, *ἔλλαβε*, for *ἔλαβε*; *ὀπότερος*, for *ὀπότερος*.

4th. *Syncope*, is the taking away of one or more letters from the body of a word; as, *ἦλθον*, for *ἦλθον*; *εὐράμην*, for *εὐρησάμην*.

5th. *Aphæresis* is the cutting off of one or more letters from the beginning of a word; as, *στεροπή*, for *ἀστεροπή*; *ὄρη* for *ὄρη*.

6th. *Apocope* is the cutting off of one or more letters from the end of a word; as, *δῶ*, for *δῶμα*; *Ποσειδῶ*, for *Ποσειδῶνα*.

7th. *Tmesis* is a separating of the parts, in a compound word, by an intervening term; as, *ὑπὲρ τινα ἔχειν*, for *ὑπερ-ἔχειν τινα*.

8th. *Metathesis* is the transposition of letters and syllables; as, *ἐπαρθον*, for *ἐπαρθον*; *ἔδρακον*, for *ἔδαρκον*; *κάρτος*, for *κράτος*.

41.—*Obs.* The Ionians, by a species of Metathesis, change the breathing in a word; as, *κιδῶν*, for *χιτῶν*; *ἐνθαῦτα*, for *ἐνταῦθα*.

§ 6. EUPHONY.

42.—In combining letters into words, the Greeks paid the strictest attention to *Euphony*, or agreeableness of sound. This principle, indeed, pervades the whole structure of the language. From a regard to this, they carefully avoided every concurrence

of consonants not easily pronounced together. The means by which this is effected may be summed up in the following—

43.—RULES OF EUPHONY.

(It is of great importance for the student to be very familiar with the following rules, and expert in applying them, before he enters on the 3d declension, as they are then required in almost every step. To aid him in this, a table of exercises is subjoined, in which he should practise, till he can correct the orthography, and give the rule with the greatest ease and readiness.)

1. Words ending in *σι*, and verbs of the third person in *ε* and *ι*, add *ν* to the termination before a vowel, or before a pause; as,

Πᾶσι εἶπεν ἐκείνοις, for *πᾶσι εἶπε ἐκείνοις*; also the word *εἴκοσι* (*twenty*), and the adverbs *πέρουσι*, *παντάσῃσι*, *νόσφι*, *πρόσθε*, *ὀπίσθε*, *κε* and *νν*. This was called by grammarians *ν ἐφέλκυστικόν*, because, by preventing the hiatus between two vowels, it, as it were, *drew* the second vowel to the first. Among the poets, it is sometimes added to these terminations before a consonant, when it is necessary to render a final syllable long; and sometimes, by the Attic prose writers, to give energy to the tone.

Sometimes *ς* is added, on the same principle; thus, *οὐτω* becomes *οὐτως*. Also the particle *οὐ* is changed into *οὐκ* before a vowel, and into *οὐχ* before an aspirated vowel.

2. When two mutes of a *different sound* come together, they must be of the *same strength*; i. e. they must be both *smooth*, or both *middle*, or both *aspirate*; as, *ἐπτά*, *ἄβδελον*, *ἄχθος*.

If, by derivation or declension, two mutes of different strength would come together, the former must take the class of the latter; thus, the terminations *τος*, *δην*, *θεις*, with *γράφω*, the *ω* being omitted, form *γραπτός*, *γράβδην*, *γραφθεις*; and of two mutes already combined, one cannot be changed without a corresponding change in the other. Thus in *ἐπτά* and *ὀκτώ*, if the *τ* be changed into *δ*, the *π* must be changed into *β*, and the *κ* into *γ*; as, *ἐπτά*, *ἔβδομος*; *ὀκτώ*, *ὀγδόος*.

3. A smooth mute in the end of a word is changed into its own aspirate before an aspirated vowel. This is done,—

- 1st. In the composition of words; thus, from ἐπ' (for ἐπί) and ἡμέρα, comes ἐφήμερος. So from ἐπτά, by apostrophe, ἐπ', and ἡμέρα, comes ἐφθήμερος; from κατά and εὐδω, καθεύδω, &c.
- 2d. When words stand together in a sentence; thus, ἐφ' ἡμῖν, καθ' ἡμᾶς, ἀφ' οὗ, &c., for ἐπὶ ἡμῖν, κατὰ ἡμᾶς, ἀπὸ οὗ.
- 3d. When words are united by contraction; thus, τὸ ἰμάτιον united become θοιμάτιον; τὸ ἔτερον, θάτερον, &c.

Obs. 1. The middle mute δ is never changed before an aspirated vowel; as, οἴκαδ' ἰκέσθαι; and β and γ, only before ᾱ, and εἰν in forming the perfect and the pluperfect active, 218, Obs. 2. —The κ in εκ is never aspirated.

4. When two successive syllables would begin with an aspirate, the first is changed into its own smooth; and the *spiritus asper*, into the *spiritus lenis*; thus,

Πεφίληκα, not φεφίληκα; θριξ, Gen. τριχός, not θριχός; so from the root θρηχ, the verb is τρέχω, not θρέχω; from θρεφ, τρέφω, not θρέφω; from ἔχ, ἔχω, not ἔχω. (See below, Obs. 3.) In like manner from θαφ, the root of θάπτω (R. 2.), is derived τάφος, &c.

EXCEPTIONS. To this rule there are five exceptions; viz.,

Exc. 1. Compound words generally; as, ὀρνιθοθήρας, ἐφουφή.

Exc. 2. ψ or χ before θ; as, φάθι, χυθῆναι.

Exc. 3. When one of the aspirates is joined with another consonant; as, θαφθεῖς, ἀπέφθιτον, πυνθέσθαι. But the rule holds when ρ follows the first aspirate, as above in τρέχω, not θρέχω.

Exc. 4. If the second aspirate has been occasioned by a spiritus asper following it; as, ἔθηχ' ὁ ἄνθρωπος, for ἔθηκ', by apocope for ἔθηκε; πέφνευχα for πέφνευγ-ᾱ; and so of others.

Exc. 5. When the second aspirate belongs to the adverbial terminations θεν or θι; as, πανταχόθεν, Κορινθόθι.

Obs. 2. Of three aspirates beginning successive syllables, it is usual to change only the first; as, τεθάφαται for θεθάφαται. In some cases, however, the second also is changed; as, τέταφα, τέτροφα, for θέθαφα, θέθροφα.

Obs. 3. When the first of two aspirates is the *spiritus asper*,

t is changed only before χ ; thus, $\delta\theta\epsilon\nu$, $\delta\theta\iota$, $\eta\varphi\alpha$, &c., preserve the spiritus asper before the aspirates θ and φ ; but $\epsilon\chi\omega$ must be changed into $\epsilon\chi\omega$.

Obs. 4. When the second aspirate is lost by inflection or otherwise, the first is resumed; thus, $\epsilon\chi\omega$, fut. $\epsilon\chi\omega$; $\tau\epsilon\chi\omega$, $\theta\rho\epsilon\chi\omega$; $\tau\epsilon\phi\omega$, $\theta\rho\epsilon\phi\omega$; and the derivatives $\theta\rho\epsilon\pi\tau\acute{o}\varsigma$, $\theta\rho\epsilon\pi\omega\acute{o}\varsigma$, &c.

Obs. 5. The second of two aspirates is seldom changed. It is always done, however, in imperatives in $\theta\iota$; as, $\tau\acute{\iota}\theta\epsilon\tau\iota$, $\tau\acute{\upsilon}\varphi\theta\eta\mu\iota$; for $\tau\acute{\iota}\theta\epsilon\theta\iota$, $\tau\acute{\upsilon}\varphi\theta\eta\theta\iota$.

Obs. 6. A mute may be doubled, but if it be an aspirate, the first is changed into its own smooth; as, $\acute{\alpha}\tau\theta\acute{\iota}\varsigma$, not $\acute{\alpha}\theta\theta\acute{\iota}\varsigma$; $\acute{\beta}\acute{\alpha}\chi\chi\omicron\varsigma$, not $\acute{\beta}\acute{\alpha}\chi\chi\omicron\varsigma$; $\acute{\mu}\alpha\tau\theta\alpha\acute{\iota}\omicron\varsigma$, not $\acute{\mu}\alpha\theta\theta\alpha\acute{\iota}\omicron\varsigma$; $\acute{\Sigma}\alpha\varphi\omega\acute{\alpha}$, not $\acute{\Sigma}\alpha\varphi\omega\acute{\omega}$.

5. Initial ρ is doubled when a short vowel is prefixed; as,

$\acute{\rho}\acute{\iota}\pi\tau\omega$, $\epsilon\acute{\rho}\rho\acute{\iota}\pi\tau\omicron\nu$; $\acute{\alpha}\rho\acute{\rho}\epsilon\pi\acute{\eta}\varsigma$, from $\acute{\alpha}$ and $\acute{\rho}\acute{\epsilon}\pi\omega$; $\pi\epsilon\rho\acute{\iota}\acute{\omega}\rho\omicron\omicron\varsigma$, from $\pi\epsilon\rho\acute{\iota}$ and $\acute{\rho}\acute{\epsilon}\omega$.

44.—I. THE MUTES BEFORE Σ .

6. A π -mute before σ , unites with it and forms ψ ; as, $\lambda\epsilon\acute{\iota}\pi\omega$, $\lambda\epsilon\acute{\iota}\pi\sigma\omega$, written $\lambda\epsilon\acute{\iota}\psi\omega$.

7. A κ -mute before σ , unites with it and forms ξ ; as, $\eta\kappa\omega$, $\eta\kappa\sigma\omega$, written $\eta\xi\omega$.

Exc. But $\epsilon\kappa$ never changes κ before σ ; as $\epsilon\kappa\sigma\tau\acute{\epsilon}\lambda\lambda\omega$.

8. A τ -mute before σ , is rejected; thus,

$\sigma\acute{\omega}\mu\alpha\tau\sigma\iota$, $\acute{\alpha}\delta\sigma\omega$, $\acute{\omicron}\rho\iota\theta\sigma\iota$
written $\sigma\acute{\omega}\mu\alpha\sigma\iota$, $\acute{\alpha}\sigma\omega$, $\acute{\omicron}\rho\iota\sigma\iota$.

45.—II. THE MUTES BEFORE M .

9. A π -mute before μ , is changed into μ ; thus,

$\tau\acute{\epsilon}\tau\upsilon\pi\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\upsilon\rho\iota\beta\mu\alpha\iota$, $\gamma\acute{\epsilon}\gamma\rho\alpha\varphi\mu\alpha\iota$,
written $\tau\acute{\epsilon}\tau\upsilon\mu\mu\alpha\iota$, $\tau\acute{\epsilon}\tau\upsilon\rho\iota\mu\mu\alpha\iota$, $\gamma\acute{\epsilon}\gamma\rho\alpha\mu\mu\alpha\iota$.

Exc. But after a liquid, a π -mute before μ is rejected; as, $\pi\acute{\epsilon}\pi\epsilon\mu\mu\alpha\iota$, for $\pi\acute{\epsilon}\pi\epsilon\mu\mu\mu\alpha\iota$:— $\tau\acute{\epsilon}\theta\alpha\lambda\mu\alpha\iota$, for $\tau\acute{\epsilon}\theta\alpha\lambda\mu\mu\alpha\iota$.

10. A κ -mute before μ is changed into γ ; thus,

$\pi\acute{\epsilon}\pi\lambda\epsilon\kappa\mu\alpha\iota$, $\beta\acute{\epsilon}\beta\rho\epsilon\chi\mu\alpha\iota$,
written $\pi\acute{\epsilon}\pi\lambda\epsilon\gamma\mu\alpha\iota$, $\beta\acute{\epsilon}\beta\rho\epsilon\gamma\mu\alpha\iota$.

Hence γ before μ , remains unchanged; as, $\lambda\acute{\epsilon}\lambda\epsilon\gamma\mu\alpha\iota$.

11. A τ -mute before μ , is changed into σ ; thus,

ῥηντμαι, ῥρειδμαι, πέπειθμαι,
written *ῥηνσμαι, ῥρεισμαι, πέπεισμαι.*

Obs. 7. To these rules, there are some exceptions in substantive forms, as, *ἀκμή*, not *ἀγμή*; *πότμος*, not *πόσμος*.

46.—III. CHANGES OF THE LETTER *N*.

12. *N*, before a π -mute, or ψ , is changed into μ ; thus,

ληπάνω, λανβάνω, ἐνφύς, ἐνψυχος,
written *λμπάνω, λαμβάνω, ἐμφύς, ἐμψυχος.*

13. *N*, before a χ -mute, or ξ , is changed into γ ; thus,

ἐνκειμαι, φνγγάνω, τυγχάνω, πλάνξω,
written *ἐγκειμαι, φνγγάνω, τυγχάνω, πλάγξω.*

14. *N*, before a τ -mute, remains unaltered; as, *ἐντός, συνδέω.*

15. *N*, before another liquid, is changed into the same; thus,

ἐνμένω, συναμβάνω, συνράπτω,
written *ἐμμένω, συλλαμβάνω, συρῶράπτω.*

16. *N*, before σ or ζ , is usually rejected; thus, *δαίμονσι, σύνζευξις*,—written *δαίμοσι, σύζευξις.*

Obs. 8. *N* is retained before σ only in a few words; as, *Τιρύνς, ἔλμυς, πέφανσαι*. Before σ followed by a vowel, ν in *σύν* is changed into σ ; thus, *συσσένω, συσσιτία*, for *συνσένω, συνσιτία*. *Εν* retains ν before ρ , σ , ζ .

47.—IV. OF THE LETTER *Σ*.

17. In the inflection of the passive voice, when σ would stand between two consonants, it is rejected; thus,

λελείπ-σθων, τετρίβ-σθαι, λελέγ-σθωσαν.
without σ , *λελείπ-θων, τετρίβ-θαι, λελέγ-θωσαν.*
by rule 2, *λελείφθων, τετρίφθαι, λελέχθωσαν.*

And so from *ἡγγέλσθαι, ἡγγέλθαι*; from *πέφανσθον, πέφαν-θον*, or *πέφασθον*.

Obs. 9. But when the first consonant is a τ -mute, it is rejected, and σ remains (Rule 8), thus :

$\epsilon\sigma\kappa\epsilon\upsilon\alpha\delta\text{-}\sigma\theta\epsilon$, $\pi\acute{\epsilon}\pi\epsilon\upsilon\theta\text{-}\sigma\theta\epsilon$.

become $\epsilon\sigma\kappa\epsilon\upsilon\alpha\sigma\theta\epsilon$, $\pi\acute{\epsilon}\pi\epsilon\upsilon\sigma\theta\epsilon$.

18. When both ν and a τ -mute together, are cast out before σ , ϵ preceding it is changed into $\epsilon\iota$, \omicron into $\omicron\upsilon$, and a doubtful vowel is lengthened ; but η and ω remain unchanged ; thus,

$\tau\upsilon\phi\theta\acute{\epsilon}\nu\tau\iota$ becomes $\tau\upsilon\phi\theta\epsilon\iota\sigma\iota$;	$\tau\acute{\upsilon}\psi\alpha\upsilon\tau\iota$ becomes $\tau\acute{\upsilon}\psi\alpha\sigma\iota$;
$\sigma\pi\acute{\epsilon}\nu\delta\sigma\omega$. $\sigma\pi\epsilon\acute{\iota}\sigma\omega$;	$\gamma\acute{\iota}\gamma\alpha\upsilon\tau\iota$ $\gamma\acute{\iota}\gamma\alpha\sigma\iota$;
$\lambda\acute{\epsilon}\omicron\upsilon\tau\iota$ $\lambda\acute{\epsilon}\omicron\upsilon\sigma\iota$;	$\delta\epsilon\acute{\iota}\kappa\eta\upsilon\tau\iota$ $\delta\epsilon\acute{\iota}\kappa\eta\upsilon\sigma\iota$.

Obs. 10. In some instances, and perhaps always in the nominative, this alteration takes place when ν only has been rejected ; thus, from $\acute{\epsilon}\nu\varsigma$, $\tau\alpha\lambda\acute{\alpha}\nu\varsigma$, $\mu\epsilon\lambda\acute{\alpha}\nu\varsigma$, come $\epsilon\acute{\iota}\varsigma$, $\tau\acute{\alpha}\lambda\acute{\alpha}\varsigma$, $\mu\epsilon\lambda\acute{\alpha}\varsigma$.

19. When two consonants meet, which are not easily pronounced together, the pronunciation is sometimes relieved by transposing them, or by inserting a third consonant between them ; thus,

$\acute{\epsilon}\pi\alpha\rho\theta\omicron\nu$ by metathesis (40-8th) $\acute{\epsilon}\pi\rho\alpha\theta\omicron\nu$.
 $\acute{\alpha}\nu\acute{\epsilon}\rho\omicron\varsigma$, by syncope $\acute{\alpha}\nu\rho\acute{\omicron}\varsigma$, by inserting δ (40-3d) $\acute{\alpha}\nu\delta\rho\acute{\omicron}\varsigma$.

48.—Table of words to be corrected according to the foregoing rules :

(Let the pupil always give the rule for the correction.)

$\acute{\epsilon}\lambda\iota\pi\epsilon$ $\acute{\omicron}\nu$	$\acute{\epsilon}\theta\eta\kappa'$ $\acute{\omicron}$	$\acute{\omicron}\theta\mu\alpha\iota$	$\lambda\epsilon\acute{\iota}\pi\sigma\omega$	$\lambda\acute{\iota}\beta\sigma\omega$
$\phi\alpha\sigma\acute{\iota}$ $\acute{\epsilon}\kappa$ —	$\phi\acute{\epsilon}\phi\alpha\kappa\alpha$	$\sigma\upsilon\nu\pi\lambda\acute{\epsilon}\kappa\omega$	$\sigma\acute{\upsilon}\nu\gamma\omicron\nu\omicron\varsigma$	$\acute{\epsilon}\pi\rho\acute{\alpha}\gamma\theta\eta\nu$
$\acute{\epsilon}\lambda\epsilon\gamma\epsilon$ $\omicron\acute{\nu}\varsigma$	$\theta\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$	$\acute{\epsilon}\nu\beta\alpha\acute{\iota}\nu\omega$	$\acute{\epsilon}\nu\chi\acute{\epsilon}\omega$	$\acute{\epsilon}\nu\beta\acute{\alpha}\lambda\lambda\omega$
$\epsilon\acute{\iota}\pi\epsilon$	$\acute{\alpha}\gamma\sigma\epsilon\iota$	$\sigma\upsilon\nu\phi\acute{\epsilon}\rho\omega$	$\sigma\upsilon\nu\acute{\xi}\acute{\epsilon}\omega$	$\tau\acute{\upsilon}\pi\tau\omicron\nu\tau\iota$
$\pi\alpha\iota\sigma\acute{\iota}$	$\pi\lambda\acute{\epsilon}\kappa\sigma\omega$	$\acute{\epsilon}\nu\psi\upsilon\chi\omicron\varsigma$	$\acute{\epsilon}\nu\lambda\epsilon\acute{\iota}\pi\omega$	$\tau\upsilon\pi\theta\acute{\epsilon}\nu\tau\iota$
$\epsilon\acute{\iota}\sigma\acute{\iota}$	$\acute{\alpha}\phi\sigma\alpha\iota$	$\acute{\epsilon}\nu\kappa\lambda\acute{\iota}\nu\omega$	$\sigma\upsilon\nu\mu\acute{\epsilon}\nu\omega$	$\pi\acute{\epsilon}\nu\theta\sigma\omicron\mu\alpha\iota$
$\nu\acute{\omicron}\sigma\phi\iota$	$\pi\epsilon\acute{\iota}\theta\sigma\omega$	$\chi\acute{\epsilon}\chi\omicron\eta\mu\alpha\iota$	$\sigma\upsilon\nu\rho\acute{\epsilon}\omega$	$\lambda\acute{\epsilon}\omicron\nu\tau\iota$
$\tau\upsilon\pi\theta\acute{\omega}$	$\acute{\alpha}\nu\tau\iota\sigma\omicron\nu$	$\acute{\epsilon}\chi\epsilon\iota\varsigma$	$\sigma\acute{\upsilon}\nu\lambda\eta\phi\iota\varsigma$	$\acute{\iota}\sigma\tau\alpha\upsilon\tau\iota$
$\theta\acute{\alpha}\phi\tau\omega$	$\lambda\acute{\epsilon}\lambda\epsilon\pi\mu\alpha\iota$	$\acute{\Lambda}\theta\theta\acute{\iota}\varsigma$	$\tau\epsilon\tau\acute{\upsilon}\pi\sigma\theta\alpha\iota$	$\kappa\rho\acute{\upsilon}\beta\tau\omega$

§ 7. PUNCTUATION.

49.—The marks of *punctuation* in Greek are, the comma (,) ; the colon and semi-colon (:) ; the period (.) ; and mark of interrogation (;).

PART II.

ETYMOLOGY.

50.—ETYMOLOGY treats of the different sorts of words, their various modifications, and their derivations.

§ 8. WORDS.

51.—WORDS are certain articulate sounds used by common consent as signs of our ideas.

1. In respect of *Formation*, words are either *Primitive* or *Derivative*; *Simple* or *Compound*.

A *Primitive* word is one that comes from no other; as, *παῖς*, *ἀγαθός*.

A *Derivative* word is one that is derived from another word; as, *παιδεύει*, *ἀγαθότης*; from *παῖς*, *ἀγαθός*.

A *Simple* word is one that is not combined with any other word; as, *βάλλω*.

A *Compound* word is one that is made up of two or more simple words; as, *ἐκβάλλω*, from *ἐκ* and *βάλλω*.

2. In respect of *Form*, words are either *Declinable* or *Indeclinable*.

A *Declinable* word is one which undergoes certain changes of *form* or *termination*, to express the different relations of gender, number, case, person, &c.,—in grammar, usually termed *Accidents*.

Obs. 1. In every declinable word, there are at least two parts, the *root* or *stem*, and the *termination*. The root remains unchanged, except by euphony, in all the different forms which the word assumes. The termination is added to the root, and is varied, to produce these different forms.

Obs. 2. The variation of nouns, adjectives, pronouns, and participles, is called *Declension*; that of verbs, *Conjugation* or *Inflection*.

An *Indeclinable* word is one that undergoes no change of termination.

3. In respect of *Signification* and *Use*, words are divided into different classes, called *Parts of Speech*.

§ 9. PARTS OF SPEECH.

52.—The Parts of Speech in the Greek language are eight; viz.,

1. *Noun* or *Substantive*, *Article*, *Adjective*, *Pronoun*, *Verb*, declined.

2. *Adverb*, *Preposition*, *Conjunction*, undeclined.

Note. Any part of speech used simply as a word, and spoken of, is regarded as a noun; thus, *ἔγω* is a dissyllable; *πῶς* is an adverb; i. e. the word *ἔγω*, the word *πῶς*, written in Greek τὸ ἐγώ, τὸ πῶς.—Thus used it is indeclinable.

Obs. 1. The participle, regarded by some as a distinct part of speech, properly belongs to, and forms a part of, the verb.

Obs. 2. In Greek, the interjections are considered, by most Grammarians, as adverbs.

§ 10. THE NOUN.

53.—A NOUN is the name of any person, place, or thing.

Nouns are of two kinds, *Proper* and *Common*.

1. A *Proper Noun* is the name applied to an individual only; as, *Ὅμηρος*, *Ἀθῆναι*; *Homer*, *Athens*.

Among these may be included,

1st. *Patronymics*, or those which express one's parentage, or family; as, *Πριαμίδης*, the son of *Priam*.

2d. *Gentile*, or *Patrial*, which denote one's country; as, *Ἀθηναῖος*, an *Athenian*.

2. A *Common Noun* is a name applied to all things of the same sort; as, *ἄνθρωπος*, a man; *οἶκος*, a house; *βιβλος*, a book.

54.—Under this class may be ranged,

1st. *Collective nouns*, or nouns of multitude, which signify many in the singular number; as, *λαός*, *people*.

2d. *Abstract nouns*, or the names of *qualities*; as, *ἀγαθότης*, *goodness*.

3d. *Diminutives*, or nouns which express a diminution in the signification of the nouns from which they are formed; as, *παῖδιον*, *a little boy*; from *παῖς*.

4th. *Amplificative nouns*, or those which denote an increase in the signification of the nouns from which they are formed; as, *κεφάλων*, *a person who has a large head*; from *κεφάλη*.

Note. A *proper* noun is the name of an individual only, and is used to distinguish that individual from all others of the same class. A *common* noun is the name of a class of objects, and is equally applicable to all the individuals contained in that class.

§ 11. ACCIDENTS OF THE NOUN.

55.—To Greek nouns belong *Person*, *Gender*, *Number*, and *Case*.

1. PERSON.

56.—*Person*, in grammar, is the distinction of nouns as used in discourse, to denote the speaker, the person or thing addressed, or the person or thing spoken of. Hence,

57.—There are three persons, called the *First*, *Second*, and *Third*.

A noun is in the first person, when it denotes the speaker or writer; as, *Ἐγὼ Παῦλος ἔγραψα*, "I Paul have written it."

A noun is in the second person, when it denotes the person or thing addressed; as, *Μαίνη, Παῦλε*, "Paul, thou art beside thyself."

A noun is in the third person, when it denotes the person or thing spoken of; as, *Ὁ Παῦλος ἔφη*, "Paul said."

Note. Person has nothing to do either with the form of a noun, or with its meaning; but simply with the manner in which it is used. Hence, the same noun may at one time be in the first person; at another, in the second; and at another, in the third, as in the preceding examples.

2. GENDER.

58.—GENDER means the distinction of nouns with regard to sex. There are three genders, *Masculine*, *Feminine*, and *Neuter*.

Of some nouns, the gender is determined by their *signification*;—of others, by their *termination*.

The *Masculine* gender belongs to all nouns which denote the male sex.

The *Feminine* gender belongs to all nouns which denote the female sex.

The *Neuter* gender belongs to all nouns which are neither masculine nor feminine. Also to any term used simply as a word; as, *τὸ πῶς*, 52, Note.

Nouns which denote both males and females are said to be of the *Common* gender, i. e. they are both masculine and feminine.

The gender of nouns not determined by their signification, is usually to be ascertained by their termination, as will be noticed under each declension.

Obs. 1. In Greek lexicons and grammars, the gender is indicated by the article; viz., *ὁ* indicates the masculine, *ἡ*, the feminine, and *τό*, the neuter; as, *ὁ ἀνὴρ*, the man; *ἡ γυνή*, the woman; *τὸ ζῷον*, the animal.

3. NUMBER.

59.—NUMBER is that property of a noun by which it expresses one or more than one.

Greek nouns have *three* numbers, the *Singular*, *Dual*, and *Plural*. The Singular denotes *one*; the Plural *more than one*.

The Dual denotes *two*, and is most commonly used in speaking of those things which are produced, or are usually spoken of, *in pairs*.

Obs. 2. In the oldest state of the Greek language, the *dual* is not used. It is not found in the *Æolic* dialect—in the New Testament—in the *Septuagint*,—nor in the *Fathers*. It is most common in the *Attic* dialect, in which, however, the plural is often used instead of it.

4. CASE.

60.—CASE is the state or condition of a noun with respect to the other words in a sentence.

61.—Greek nouns have five cases; viz., the *Nominative*, *Genitive*, *Dative*, *Accusative*, and *Vocative*.

1st. The *Nominative* case, for the most part, denotes the name of an object simply, or as that of which something is affirmed.

2d. The *Genitive* connects with the name of an object, the idea of separation, origin, possession.

3d. The *Dative* represents the thing named as that to which something is added, or to or for which something is said or done.

4th. The *Accusative* represents the thing named, as affected or acted upon by something else, and also, as the object to which something tends or relates.

5th. The *Vocative* is used when persons or things are addressed.

Obs. 3. There is no *Ablative* case in Greek, as in Latin. Its place is supplied by the genitive and dative.

Obs. 4. All the cases except the nominative, are called *oblique cases*.

§ 12. DECLENSION.

62.—DECLENSION is the mode of changing the terminations of nouns, adjectives, &c.

63.—Words declined by cases, consist of two parts,—the *Root* and the *Termination*.

64.—The *Root* is that part which remains unchanged by inflection, except as required by the rules of euphony. It consists of all that precedes the termination in the genitive singular; thus Gen. *τιμ-ῆς*, *λόγ-ου*, *λάμπαδ-ος*. Roots, *τιμ*, *λογ*, *λαμπαδ*.

65.—The *TERMINATION* is that part which, by its changes, indicates the different cases and numbers.

66.—Nouns,—and also adjectives, pronouns, and participles,—are declined by annexing the terminations, or case-endings, to the root. Except the accusative in *ν*, of the third declension, 102.

67.—In Greek, there are three declensions, corresponding to the first, second, and third, in Latin. They are distinguished as follows:

The *first* declension has the genitive in *ας*, or *ης*, from feminine nominatives; or in *οι* from masculine nominatives in *ας* or *ης*.

The *second* has the genitive in *οι*, from *ος* or *οι*.

The *third* has the genitive in *ος* whatever be the nominative.

The difference between these declensions will be seen at one view in the following:

68.—Table of Terminations.

<i>First Declension.</i>	<i>Second.</i>	<i>Third.</i>
Nom. <i>α, η, ας, ης,</i>	<i>ος, neut. οι,</i>	<i>α, ι, υ, ω, ρ, ξ, ρ, ς, ψ,</i>
Gen. <i>ας, ης, οι, οι,</i>	<i>οι,</i>	<i>ος,</i>
Dat. <i>α, η, α, η,</i>	<i>οι,</i>	<i>ι,</i>
Acc. <i>αν, ην, αν, ην,</i>	<i>οι,</i>	<i>α, Exc. as 102, & 69-2,</i>
Voc. <i>α, η, α, η.</i>	<i>ε, neut. οι.</i>	<i>like nom. Exc. as 104.</i>
Dual.		
N. A. V. <i>α,</i>	<i>ω,</i>	<i>ε,</i>
G. D. <i>αν.</i>	<i>οι.</i>	<i>οι.</i>
Plural.		
Nom. <i>αι,</i>	<i>οι, neut. α,</i>	<i>ες, neut. α,</i>
Gen. <i>ων,</i>	<i>ων,</i>	<i>ων,</i>
Dat. <i>αις,</i>	<i>οις,</i>	<i>οι,</i>
Acc. <i>ας,</i>	<i>οις, neut. α,</i>	<i>ας, neut. α,</i>
Voc. <i>αι.</i>	<i>οι, — α.</i>	<i>ες, neut. α.</i>

§ 13. DECLENSION OF NOUNS.

69.—GENERAL RULES.

1. The vocative for the most part in the singular, and always in the plural, is like the nominative.

2. Nouns of the neuter gender have the nominative, accusative, and vocative alike; and these cases in the plural end always in *α*.

3. The dative singular ends always in ι , either annexed or written under.

4. The nominative, accusative, and vocative dual are alike; so also the genitive and dative.

§ 14. FIRST DECLENSION.

70.—The First Declension has four terminations of the nominative singular; two feminine, η , α ; and two masculine, $\eta\varsigma$, $\alpha\varsigma$. Of these, the principal termination is η .

ACCENTS.

71.—Words in the first declension are accented according to the following—

72.—SPECIAL RULES.

1. The genitive plural, for the most part, has the circumflex on the final syllable.

Exc. The exceptions are the feminine of adjectives and participles in $ος$, not accented on the last syllable; and the words $\chiρήσις$, $\ἐρεσία$, and $\ἀφύη$, which have $\chiρήσιων$, $\ἐρεσιών$, $\ἀφύων$.

2. In the other cases, so far as the general rules permit, the accent always remains on the same syllable as in the nominative.

3. When the accent in the nominative singular is on the termination, all genitives and datives have the circumflex on the final syllable.

QUANTITY.

73.—Nouns in α with the genitive in $\eta\varsigma$ have α short, except in the nominative dual and accusative plural, which are always long. Nouns which have the genitive in $\alpha\varsigma$, have α long. To this there are a few exceptions.

74.—*Paradigm of Nouns in η: τιμή, honour.*

Sing.	Dual.	Plural.
N. τιμ-ή,	N. A. V. τιμ-ά, G. D. τιμ-αῖν.	N. τιμ-αί,
G. τιμ-ῆς,		G. τιμ-ῶν,
D. τιμ-ῇ,		D. τιμ-αῖς,
A. τιμ-ῇν,		A. τιμ-άς,
V. τιμ-ῇ.		V. τιμ-αί.

75.—§ 15. SPECIAL RULES FOR FEMININE NOUNS.

1. Nouns in α have the accusative singular in $\alpha\nu$.

2. Nouns in α pure (4-4), and $\rho\alpha$, retain α in all the cases of the singular.

Obs. To these may be added a few words ending in $\delta\alpha$, $\theta\alpha$, and $\tilde{\alpha}$, circumflex, contracted for $\acute{\alpha}\alpha$; and a very few in $\lambda\alpha$ and $\mu\alpha$. Such words have α always long; as, *Φιλομήλα*, Gen. *Φιλομήλας*, &c.

76.—EXAMPLES.

1.	2.	3.
N. Μοῦσ-α, <i>a muse.</i>	N. φιλί-α, <i>friendship.</i>	N. ἡμέρ-α, <i>a day.</i>
G. Μούσ-ης,	G. φιλί-ας,	G. ἡμέρ-ας,
D. Μούσ-η,	D. φιλί-α,	D. ἡμέρ-α,
A. Μούσ-αν,	A. φιλί-αν,	A. ἡμέρ-αν,
V. Μούσ-α.	V. φιλί-α.	V. ἡμέρ-α.

Note. In the dual and plural, all nouns of this declension are declined like *τιμή*.

77.—§ 16. SPECIAL RULES FOR MASCULINE NOUNS.

1. Nouns in $\etaς$ and $\alphaς$ have the genitive in $ου$; and lose ς in the vocative.

Obs. 1. Some nouns in $\alphaς$ have the genitive in $ου$ or α ; as, *πατραπλοίας*, gen. *πατραπλοίου*, or *πατραπλοία*, *a parricide*. Some have α only; as, *Θωμάς*, gen. *Θωμά*, *Thomas*.

2. Nouns in $\tau\etaς$ have α in the vocative; those in $\sigma\tau\etaς$ have either η or α ; as,

Ποιητής, voc. *ποιητά*; *ληστής*, voc. *ληστή* or *ληστά*.

Obs. 2. Nouns denoting a people or nation; as, *Πέρσης*, a *Persian*; compounds in *πης*; derivatives from *μετρῶ*, *πωλῶ*, and *τρίβω*; also *λάγνης*, *Μεναίχμης*, and *Πυραίχμης*, have the vocative in *α*.

3. In the other cases, masculine nouns are declined like the feminine, to which their terminations correspond.

78.—EXAMPLES.

Singular.

1.	2.	3.	4.
<i>Atrides.</i>	<i>Citizen.</i>	<i>Youth.</i>	<i>Pythagoras.</i>
N. Ἀτρεΐδ-ης,	πολίτ-ης,	νεανί-ας,	Πυθαγόρ-ας,
G. Ἀτρεΐδ-ου,	πολίτ-ου,	νεανί-ου,	Πυθαγόρ-ου,
D. Ἀτρεΐδ-η,	πολίτ-η,	νεανί-α,	Πυθαγόρ-α,
A. Ἀτρεΐδ-ην,	πολίτ-ην,	νεανί-αν,	Πυθαγόρ-αν,
V. Ἀτρεΐδ-η.	πολίτ-α.	νεανί-α.	Πυθαγόρ-α.

The dual and plural of masculine nouns are the same as the dual and plural of *τιμή*.

Obs. Since the termination *ης*, belongs also to the third declension, it may be observed, that to the first pertain the nouns in *ίδης* or *άδης*; as, *Θουκιδίδης*, *Ἀλκιβιάδης*;—the names of nations; as, *Σικελιώτης*;—nouns in *της*, derived from verbs; as, *ποιητής* from *ποιέω*;—compounds from *οἰνῶμαι*, *I buy*; *μετρῶ*, *I measure*; *τρίβω*, *I rub, wear, train*; *πωλῶ*, *I sell*; and from words of this declension; e. g. *Ὀλυμπιονίκης*, from *νίκη*; *ἀρχεδίκη*, from *δίχη*.

§ 17. DIALECTS OF THE FIRST DECLENSION.

79.—Besides the regular terminations exhibited in the paradigms, many words are found in different cases declined according to some of the peculiar dialects. In the tables of terminations, A. denotes *Attic*, I. *Ionic*, D. *Doric*, Æ. *Æolic*: but the distinctions are not strictly observed in every instance,—the same peculiarities sometimes occurring in two, and sometimes in three dialects. The following words are exhibited as examples, but it is not to be inferred that each part of them will actually be found in the Greek authors.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-ή μοῦσ-α φιλία Πυθαγόρ-ας πτότ-ης	D. ᾱ, I. η, I. ης. D. ας. Æ. α.	-ῆς, D. ᾱς. -ης, D. ας. I. ης. I. εῶ. D. α. Æ. αο.	-ῆ, D. ᾱ. -ῆ, D. α. -α, I. ην. -α, I. ην. I. εα. D. αν.	-ή, D. ᾱ. -α, I. η. -α, { A. ας. I. η. -α, A. ης.

Plural.

Nom.	Gen.	Dat.	Acc.	Voc.
τιμ-αί	-ῶν { I. ἑων. D. ᾱν, & ᾱων. Æ. ᾱων.	-αῖς, I. ῆς, & ῆσι. D. & A. αῖσι.	-άς, { I. ἑας. Æ. αῖς.	-αί.

Thus, *μητιέτης*, Æ. *μητιέτα*, a wise person; *Πηλείδου*, I. *Πηλείδω*, of Pelides; *Αἰνείου*, Æ. *Αἰνείαιο*, of Æneas; *Θηβαίς*, I. *Θηβῆς*, or *Θηβῆσι*, in Thebes; *ὀλοά*, I. *ὀλόη*, pernicious; *χρυσέα*, I. *χρυσή*, golden. For the genitive and dative in *φι* or *φω*, see § 31.

§ 18. CONTRACTIONS.

80.—In a concourse of vowels, if two syllables are converted into one, it is called a *Contraction*. Of contractions there are two kinds:

1. A contraction *without* a change of vowels is called *Synæresis*; as, *τείχει*, by synæresis, *τείχει*.

2. A contraction *with* a change of vowels is called *Crasis*; as, *γέα*, *γῆ*;—*φίλεε*, *φίλει*;—*νόον*, *νοῦν*;—*ὀστέον*, *ὀστοῦν*.

Obs. If the first of the concurrent vowels has an acute accent, it is changed into a circumflex on the contracted syllable. If the first concurrent vowel has not an accent, the contracted syllable has not the circumflex, 28, 29.

3. In the rules for contractions generally, let it be remembered that

the two short vowels, ε, ο,
have their own long vowels, η, ω,
and their own diphthongs, ει, ου.

Note. A contraction is often made, but not always

§ 19. CONTRACTIONS OF THE FIRST DECLENSION.

81.—In the first declension, no contraction takes place unless the first of the concurrent vowels is *ε*, *ο*, or *ᾱ* short, and the nominative contracted is then declined regularly.

RULES.

1. *Ea* not after *ρ* is changed into *η*; as,

γέα, earth, *γῆ*, G. *γῆς*, D. *γῆ*, &c. like *τιμή*.
χρυσέα, golden, *χρυσή*, G. *χρυσῆς*, D. *χρυσῆ*, &c.
Ἑρμίας, Mercury, *Ἑρμῆς*, G. *Ἑρμοῦ*, D. *Ἑρμῆ*, &c.

2. In *ρεα* and other concurrent vowels, strike out the first; as,

πορφυρέα, purple, *πορφυρᾶ*, G. *πορφυρᾶς*, D. *πορφυρᾶ*, &c.
ἀπλόη, simple, *ἀπλῆ*, G. *ἀπλῆς*, &c.
Ἀθηνᾶα, Minerva, *Ἀθηνᾶ*, G. *Ἀθηνᾶς*, D. *Ἀθηνᾶ*, &c., 75.

Obs.

Ἀπελλέης, Apelles, *Ἀπελλῆς*, G. *Ἀπελλοῦ*, D. *Ἀπελλῆ*, &c.

82.—EXAMPLES FOR PRACTICE.

σελήνη, the moon.

σοφιστής, a sophist.

πέλεια, a dove.

Αἰνείας, Aeneas.

γέφυρα, a bridge.

λύσσα, frenzy.

κιθαριστής, a harper.

Ἀναξαγόρας, Anaxagoras.

γλῶσσα, the tongue.

ἀγορά, the forum.

τεχνίτης, an artist.

ἡδονή, pleasure.

γωνία, an angle.

βία, force.

αὔρα, a breeze.

ἀνία, sadness.

ἀγωνιστής, a wrestler.

εἰρήνη, peace.

σοφία, wisdom.

μέλαινα, black.

τάλαινα, miserable.

δίκη, justice.

βουλή, counsel.

μάχαιρα, a sword.

φρονηματίας, high-minded.

Note. The learner should decline some of the words in this table according to the different dialects: and, in like manner, in the second and third declensions, according to their dialects.

§ 20. SECOND DECLENSION.

83.—The second declension has two terminations of the nominative singular; *ος* and *ον*; *ον* is always neuter, *ος* never.

ACCENTS.

84.—Words in the second declension are accented according to the following—

SPECIAL RULES.

1. As far as the general rules permit (13, &c.) the accent remains on the same syllable in the oblique cases, as in the nominative. To this rule the genitive plural is not an exception, as in the first declension.

Exc. 1. The Attic forms in *ος* and *ων* are accented as in the common form: i. e. the final long syllable permits the accent to remain on the antepenult. See 88, *ἀνώγειον*.

2. When the accent, in the nominative singular, is on the final syllable, all genitives and datives have the circumflex on the final syllable.

Exc. 2. Except the genitive singular of nouns in *ος*; as, *ρεώς*, gen. *ρεώ*.

85.—EXAMPLES.

1. *Paradigm of the Masculine and Feminine Nouns in ος*;
ὁ λόγος, the speech.

Singular.	Dual.	Plural.
N. <i>λόγ-ος,</i>		N. <i>λόγ-οι,</i>
G. <i>λόγ-ου,</i>	N. A. V. <i>λόγ-ω,</i>	G. <i>λόγ-ων,</i>
D. <i>λόγ-φ,</i>		D. <i>λόγ-οις,</i>
A. <i>λόγ-ον,</i>	G. D. <i>λόγ-οιν.</i>	A. <i>λόγ-ους,</i>
V. <i>λόγ-ε.</i>		V. <i>λόγ-οι.</i>

In the same manner also are declined nouns in *ων*, observing the second general rule (69-2); thus,

2. *Paradigm of Neuter Nouns in ον*; *μέτρον, a measure.*

Singular.	Dual.	Plural.
N. <i>μέτρ-ον,</i>		N. <i>μέτρ-α,</i>
G. <i>μέτρ-ου,</i>	N. A. V. <i>μέτρ-ω,</i>	G. <i>μέτρ-ων,</i>
D. <i>μέτρ-φ,</i>		D. <i>μέτρ-οις,</i>
A. <i>μέτρ-ον,</i>	G. D. <i>μέτρ-οιν.</i>	A. <i>μέτρ-α,</i>
V. <i>μέτρ-ε.</i>		V. <i>μέτρ-α.</i>

86.—§ 21. DIALECTS OF THE SECOND DECLENSION.

<i>Singular.</i>			
Nom.	Gen.	Acc.	Voc.
λαγ-ός, A. ώς.	-οῦ, A. ώ, I. & D. οῖο.	-όν, A. ών, & ώ.	-έ, A. ός & ώς.
<i>Plural.</i>			
Nom.	Dat.	Acc.	Voc.
λαγ-οί, A. φ.	-οῖς, A. φς, I. & D. οῖσι.	-ους, A. ώς. D. ώς, & έός. Æ. οίς.	-οί, A. φ.

87.—Neuter nouns in the Attic dialect have the same terminations with nouns in *ος*; except that *ν* is substituted for *ς*.

Thus it will appear that the Attic form, in which *ος* is changed into *ως*, *ον* into *ων*, and *οι* into *φ*, is the principal variation in this declension. Let it be observed, however, that *α long*, and *η*, before *ος*, are changed into *ε* before *ως*; as, λαός, Attic λεώς. *α short* remains unchanged; as, τα-ός, τα-ώς, or it is contracted with the *ο* into *ως*; as, ἀγίραος, ἀγίρως. For the genitive and dative in *φ* or *φιν*, see § 31.

88.—EXAMPLES OF THE ATTIC DECLENSION OF NOUNS IN *ος*.

<i>Singular.</i>		
λαγός for λαγός.	νεός for ναός.	ἀνώγειον for ἀνώγειον.
a hare.	a temple.	a building.
N. λαγός,	νεός,	ἀνώγειον,
G. λαγώ,	νεώ,	ἀνώγειω,
D. λαγῶ,	νεῶ,	ἀνώγειφ,
A. λαγώ, or ών,	νεώ, or νεών,	ἀνώγειων,
V. λαγός, or ός.	νεός, or ναός.	ἀνώγειων.
<i>Dual.</i>		
N. A. V. λαγώ,	νεώ,	ἀνώγειω,
G. D. λαγῶν.	νεῶν.	ἀνώγειφν.
<i>Plural.</i>		
N. V. λαγφ,	νεφ,	ἀνώγειω,
G. λαγῶν,	νεῶν,	ἀνώγειων,
D. λαγῶς,	νεῶς,	ἀνώγειφς,
A. λαγός.	νεός.	ἀνώγειω.

Obs. The Attics did not decline all nouns in *ος* in this manner, but only a very few. The same forms occur also in the Ionic

and Doric writers. After this form, the Attics often declined nouns which otherwise belong to the third declension; as, *Μίνω*, Acc. for *Μίνωα*, from *Μίνως*; G. *Μίνωος*; *γέλων*, Acc. for *γέλωτα*, from *γέλως*, *γέλωτος*.

§ 22. CONTRACTIONS OF THE SECOND DECLENSION.

89.—In the second declension contractions are seldom used, and never, unless the first of the concurrent vowels is short.

RULES.

RULE I. Two short vowels concurring are changed into *ου*.

Except *εε* in the vocative singular, never contracted.

RULE II. A short vowel before a diphthong, or before a vowel not short, is rejected.

90.—EXAMPLES.

ὁ νόος, contracted *νοῦς*, *the mind*.

	Singular.		Dual.		Plural.
N. Rule	1 <i>νό-ος</i> <i>νοῦς</i>		N. A. V.		N. 2 <i>νό-οι</i> <i>νοῖ</i>
G.	2 <i>νό-ου</i> <i>νοῦ</i>	2	<i>νό-ω</i> <i>νω</i>		G. 2 <i>νό-ων</i> <i>νωῶν</i>
D.	2 <i>νό-φ</i> <i>νῶ</i>		G. D.		D. 2 <i>νό-οις</i> <i>νοῖς</i>
A.	1 <i>νό-ον</i> <i>νοῦν</i>	2	<i>νό-οιν</i> <i>νοῖν</i>		A. 2 <i>νό-ους</i> <i>νοῦς</i>
V.	1 <i>νό-ε</i> <i>νοῦ</i>				V. 2 <i>νό-οι</i> <i>νοῖ</i>

τὸ ὀστέον, contracted *ὀστοῦν*, *the bone*.

	Singular.		Dual.		Plural.
N.	<i>ὀστέ-ον</i> <i>ὀστοῦν</i>		N. A. V.		N. <i>ὀστέ-α</i> <i>ὀστᾶ</i>
G.	<i>ὀστέ-ου</i> <i>ὀστοῦ</i>	<i>ὀστέ-ω</i> <i>ὀστῶ</i>			G. <i>ὀστέ-ων</i> <i>ὀστῶν</i>
D.	<i>ὀστέ-φ</i> <i>ὀστῶ</i>		G. D.		D. <i>ὀστέ-οις</i> <i>ὀστοῖς</i>
A.	<i>ὀστέ-ον</i> <i>ὀστοῦν</i>	<i>ὀστέ-οιν</i> <i>ὀστοῖν</i>			A. <i>ὀστέ-α</i> <i>ὀστᾶ</i>
V.	<i>ὀστέ-ον</i> <i>ὀστοῦν</i>				V. <i>ὀστέ-α</i> <i>ὀστᾶ</i>

Decline and contract in the same manner, *πλόος*, *navigation*; *ῥόος*, *a stream*; *χνόος*, *down*; *ἀδελφιδεός*, *a nephew*.

91.—WORDS FOR PRACTICE.

ἄγγελος, a messenger.	ἄργύριον, silver.	ῥόδον, a rose
ἀετός, an eagle.	ἔργον, work.	σίδηρος, iron.
ἄθλος, a combat.	μήλον, an apple.	στρατός, an army.
ἄθλον, a prize.	νότος, the south wind.	φορτίον, a burden.
ἄμπελος, a vine.	οἶκος, a house.	χαλκός, copper.
ἄργυρος, silver.	παιδίον, a child.	χρυσός, gold.

§ 23. THIRD DECLENSION.

92.—The third declension has seven terminations of the nominative singular, α, ι, υ, ω,—ν, ρ, ς: it has all genders, and increases the noun by one syllable in the oblique cases.

Note. Nouns in ξ and ψ are considered as ending in ς (8–6).

93.—The root, seldom unchanged in the nominative, is always found in the genitive singular by omitting ος (64).

The oblique cases, for the most part, are formed by adding the terminations (68) to the root.

ACCENTS.

94.—Words in the third declension are accented according to the following—

SPECIAL RULES.

1. The accent, in the oblique cases, remains on the accented syllable of the nominative, as far as the general rules permit, 13—17.

Exc. 1. But ἀνήρ, δαίρ, πατήρ, and σωτήρ, in the vocative, throw the accent back on the penult; as, ἄνερ, δᾶερ, &c. See 104, *Exc.*

Exc. 2. When the genitive singular ends in ως instead of ος (98–4), there is no change of accent, and the genitive plural is accented as the genitive singular; as, πόλις, πόλεως, πόλεων.

2. Words of one syllable in the nominative singular, accent the final syllable of the genitive and

dative in all numbers; and in these, the final syllable long has the circumflex. So also *γυνή, κύων*, and syncopated substantives in *ηρ*, 99-4.

Exc. 3. Except *δᾶς*, a torch; *δμῶς*, a slave; *θῶς*, a jackal; *κράς, κρατός*, the head; *οὖς*, the ear; *παῖς*, a child; *σῆς*, a moth; *Τρώς*, a Trojan; *φῶς*, a burning; *φῶς*, light; which in the genitive plural, and in the genitive and dative dual, have the acute accent on the first syllable.

Except also participles of one syllable; as, *δοῦς, δόντος*, &c.; and the dual and plural of *πᾶς*, viz.: *πάντων, πάντων, πᾶσι*.

3. The vocative of nouns in *αυς, ευς, ους, ω*, and *ως*, has the circumflex on the final syllable; as, *γραῦ, βασιλεῦ*, &c.

95.—Nouns in the third declension are declined as follows:

1. *Paradigm of Masculine and Feminine Nouns; ὁ θήρ, the wild beast.*

Singular.	Dual.	Plural.
N. <i>θήρ,</i>		N. <i>θήρ-ες,</i>
G. <i>θηρ-ός,</i>	N. A. V. <i>θήρ-ε,</i>	G. <i>θηρ-ῶν,</i>
D. <i>θηρ-ί,</i>		D. <i>θηρ-σί,</i>
A. <i>θήρ-α,</i>	G. D. <i>θηρ-οῖν.</i>	A. <i>θήρ-ας,</i>
V. <i>θήρ.</i>		V. <i>θήρ-ες.</i>

Neuter nouns are declined in the same manner, observing the 2d general rule, 69-2.

2. *Paradigm of Neuter Nouns; βήμα, a tribunal.*

Singular.	Dual.	Plural.
N. <i>βήμα,</i>		N. <i>βήμα-τα,</i>
G. <i>βήμα-τος,</i>	N. A. V. <i>βήμα-τε,</i>	G. <i>βημά-των,</i>
D. <i>βήμα-τι,</i>		D. <i>βήμα-σι, 44-8.</i>
A. <i>βήμα,</i>	G. D. <i>βημά-τοιιν.</i>	A. <i>βήμα-τα,</i>
V. <i>βήμα.</i>		V. <i>βήμα-τα.</i>

Note. In the declension of nouns which take *τος, δος*, or *θος*, in the genitive, the Rule 44-8 must be particularly attended to in the dative plural.

§ 24. FORMING THE GENITIVE.

96.—GENERAL RULES.

1. If the noun does not end in *ς*, add *ος*, or *τος* to the nominative; as,

N. ὁ	παῖαν,	a <i>pæan</i> ,	G. παιᾶν-ος	Root παιαν
τὸ	μέλι,	honey,	μέλι-τος	μελιτ
ὁ	μήν,	a moth,	μήν-ός	μην
ὁ	πῦρ,	fire,	πῦρ-ός	πυρ
ὁ	Ξενοφῶν,	Xenophon,	Ξενοφῶν-τος	Ξενοφωντ
τὸ	σῶμα,	the body,	σῶμα-τος	σωματ

2. If the noun ends in *ς*, reject *ς*, and add *ος*, *τος*, *δος*, or *θος*; as,

N. ὁ	ἥρως,	a hero, reject <i>ς</i>	ἥρω	G. ἥρω-ος	Root ἥρω
ὁ	λέβης,	a caldron,	λεβη	λέβη-τος	λεβητ
ἡ	λαμπάς,	a torch,	λαμπα	λαμπά-δος	λαμπαδ
ο, ἡ	ὄρνις,	a bird,	ὄρνι	ὄρνι-θος	ὄρνιθ
ὁ	ἄναξ,	a ruler,	ἄνακ	ἄνακ-τος	ἄνακτ
ἡ	λαίλαψ,	a storm,	λαίλαπ	λαίλαπ-ος	λαίλαπ

Whether *ος*, *τος*, *δος*, or *θος*, is to be added, can be learned only by practice and consulting the dictionary.

97.—EXCEPTION. But if the noun ends in *ος*, insert *ε* before it. All these are neuter; as,

N. τεῖχος,	a wall,	G. τεῖχ-ε-ος	Root τευχε
μέρος,	a part,	μέρ-ε-ος	μερε
ὄρος,	a mountain,	ὄρ-ε-ος	ὄρε

§ 25. THE PENULT.

98.—If the final syllable of the nominative contain a long vowel or diphthong, it is commonly shortened in the root by the following—

RULES.

1. A diphthong casts away its subjunctive vowel; as,

N. ὁ βασιλεύς,	the king,	G. βασιλέ-ως,	Root βασιλε.
ὁ βοῦς,	the ox,	βο-ός,	βο.
ἡ ναῦς,	the ship,	Doric, να-ός,	να.

2. A long vowel is changed into its own short ;
as,

N. ὁ ποιμήν,	the shepherd,	G. ποιμέν-ος,	Root, ποιμεν.
Λητώ,	Latona,	Λητό-ος,	Λητο.
ὁ κανών,	the rule,	κανόν-ος,	κανον.
ὁ δράκων,	the dragon,	δράκον-τος,	δρακοντ.
ἡ αἰδώς,	modesty,	αἰδό-ος,	αἰδο.
τετυφώς,	having struck,	τετυφό-τος,	τετυφοτ.

3. ι and υ, whether long or short, are changed
into ε ; as,

N. ἡ δύναμις,	the power,	G. δυνάμε-ως,	Root, δυναμε.
τὸ πῶν,	the flock,	πώε-ος,	πωε.

THE GENITIVE IN ως.

4. Nouns in ις and υς, when they change ι and υ into ε, and likewise nouns in ευσ, take the Attic ως instead of ος in the genitive ; as,

N. ὁ νομέυς,	the shepherd,	G. νομέ-ως,	Root, νομε.
ἡ πόλις,	the city,	πόλε-ως,	πολε.
ὁ πῆχυσ,	the elbow,	πήχε-ως,	πηχε.

99.—OBSERVATIONS.

1. Neuters in ι and υ have the genitive in εος ; as, ἄστυ, G. ἄστεος. The Ionic and Doric writers retain ι in the oblique cases of nouns in ις and υ ; as, πόλις, G. πόλιος, D. πόλυ. But even in these, the dative is usually contracted into ει ; as, πόλυ, πόλει. Also nouns in ις sometimes have the Attic εφν instead of εων, in the genitive and dative dual.

2. All Greek words ending in σ, which take ν in the genitive, appear to have originally ended in νς, and the ν at length was dropped for the sake of euphony ; 46-16. But to maintain the former *quantity* of the nominative, the doubtful vowel was made long, and the short vowels were changed into their own diphthongs ; thus, the original terminations ανς, ινς, υνς, ενς, ονς, were changed into ας, ις, υς, εις, ους.

But the oblique cases, regularly formed from the original nominative, remain unchanged ; as in the following examples :

Nom.	originally.	Gen.	Root.
γίγας	γίγας,	γίγαν-τος,	γίγαντ.
δελφίς,	δελφίνς,	δελφῖν-ος,	δελφιν.
φόρκῡς,	φόρκυνς,	φόρκυν-ος,	φορκυν.
κτεῖς,	κτενς,	κτεν-ός,	κτεν.
ὀδούς,	ὀδόνς,	ὀδόν-τος,	ὀδοντ.

3. Instead of rejecting *ν* before *ς* in the nominative, sometimes the *ς* was dropped and the *ν* retained; and hence the double forms of the nominative which sometimes occur: as, *δελφίν* ; *φόρκυνς* or *φόρκυν*.

4. Certain nouns in *τηρ*, having *τερος* in the genitive, are contracted by syncope in the genitive and dative singular, and in the dative plural (106—R. 2), and throw the accent in the genitive and dative singular on the final syllable (94—2); as,

<i>πατήρ</i> ,	<i>a father</i> ,	<i>πατέρος</i> ,	<i>πατρός</i> .
<i>μήτηρ</i> ,	<i>a mother</i> ,	<i>μητέρι</i> ,	<i>μητρί</i> .
So also, <i>άνήρ</i> ,	<i>a man</i> ,	<i>άνέρος</i> ,	<i>άνδρός</i> . (47—19.)

Note. The nouns thus contracted are *πατήρ*, *a father*; *μήτηρ*, *a mother*; *θυγάτηρ*, *a daughter*; *γαστήρ*, *the belly*; *Δημήτηρ*, *Ceres*; and *άνήρ*, *a man*. This last rejects *ε* in all the cases and numbers except the vocative singular.

§ 26. THE GENITIVE OF ADJECTIVES.

100.—Adjectives of the third declension form the genitive by the same rules as substantives; but some form it from the masculine, and others from the neuter gender; and the genitive formed from either gender, is also the genitive of the other. The gender from which the genitive is formed may be ascertained by the following—

SPECIAL RULES.

1. Adjectives in *ις* and *ους*, form the genitive from the nominative masculine; as,

M. φιλόπατρις,	{	Gen. of both, φιλοπάτριδος,	Root, φλοπατριδ.
N. φιλόπατρι,			
M. δίπους,			
N. δίπουν,			
		" " δίποδος,	" διποδ.

2. Adjectives not in *ις* or *ους*, form the genitive from the nominative neuter; as,

Masc.	Neut.	Gen. of both.		Root.
<i>τέρην,</i>	<i>τέρην,</i>	<i>tender,</i>	<i>τέρην-ος,</i>	<i>τερην.</i>
<i>ἀληθείς,</i>	<i>ἀληθές,</i>	<i>true,</i>	<i>ἀληθέ-ος,</i>	<i>ἀληθε.</i>
<i>μέλας,</i>	<i>μέλαν,</i>	<i>black,</i>	<i>μέλαν-ος,</i>	<i>μελαν.</i>
<i>χαρίεις,</i>	<i>χαρίεν,</i>	<i>graceful,</i>	<i>χαρίεν-τος,</i>	<i>χαριεντ.</i>

Obs. 1. This rule applies universally to *participles* of the third declension, and these have their genitive always in *τος*; as,

N. Masc.	N. Neut.	Gen. of both.	Root.
<i>στάς,</i>	<i>σάν,</i>	<i>σάν-τος,</i>	<i>σταντ.</i>
<i>διδούς,</i>	<i>διδόν,</i>	<i>διδόν-τος,</i>	<i>διδοντ.</i>
<i>τυπών,</i>	<i>τυπόν,</i>	<i>τυπόν-τος,</i>	<i>τυποντ.</i>
<i>τυφθείς,</i>	<i>τυφθέν,</i>	<i>τυφθέν-τος,</i>	<i>τυφθεντ.</i>

For the declension of adjectives and participles, see §§ 46, 47

§ 27. THE ACCUSATIVE SINGULAR.

101.—The Accusative singular of masculine and feminine nouns commonly ends in *α*. But,

102.—SPECIAL RULES.

RULE 1. The genitive in *ος* pure, from *ις*, *υς*, *αυς*, and *ους*, changes *ς* of the nominative into *ν*; thus,

Nom.		Gen.	Acc.	Root.
<i>ὄφις,</i>	<i>a serpent,</i>	<i>ὄφι-ος,</i>	<i>ὄφιν,</i>	<i>ὄφι.</i>
<i>βότρυς,</i>	<i>a bunch of grapes,</i>	<i>βότρυ-ος,</i>	<i>βότριν,</i>	<i>βοτρυ.</i>
<i>ναῦς,</i>	<i>a ship,</i>	Doric, <i>να-ός,</i>	<i>ναῖν,</i>	<i>να.</i>
<i>βοῦς,</i>	<i>an ox,</i>	<i>βο-ός,</i>	<i>βοῦν,</i>	<i>βο.</i>

Likewise *λάας* and *χάρις* have *ν*; as,

Nom.		Gen.	Acc.	Root.
<i>λάας,</i>	<i>a stone,</i>	<i>λάα-ος,</i>	<i>λάαν,</i>	<i>λαα.</i>
<i>χάρις,</i>	<i>favour,</i>	<i>χάρι-τος,</i>	<i>χάριν,</i>	<i>χαριτ.</i>

Exc. But *Αἴς*, *Αἰ-ός*, *Jupiter*, has *Αἴα*; and *Χάρις*, the name of one of the *Graces*, has *Χάριτα*; and *χοῦς*, *the skin*, has *χοά*, seldom *χοῦν*.

RULE 2. Words in *υς*, *-εος*, and compounds of *πούς*, *a foot*, have *α* or *ν*; as,

Nom.	Gen.	Acc.	Root.
ᾠκύς,	ᾠκέ-ος,	ᾠκέ-α, or ᾠκύν,	ᾠκε.
δίπους,	δίπο-δος,	δίπο-δα, or δίπουν,	διποδ.

RULE 3. Words in *ις* and *υς* not accented on the last syllable, with the genitive in *ος* not pure, have *α* or *ν*; as,

Nom.	Gen.	Acc.	Root.
ἔρις,	ἔρι-δος,	ἔρι-δα, or ἔριν,	ἐριδ.
κόρυς,	κόρυ-θος,	κόρυ-θα, or κόρυν,	κορυθ.
So also, κλείς,	κλει-δός,	κλει-δα, or κλειν,	κλειδ.

Obs. Such words, in prose, have almost always *ν*, seldom *α*; but in poetry, commonly *α*, seldom *ν*.

§ 28. THE VOCATIVE SINGULAR.

103.—The vocative singular is for the most part like the nominative. But,

104.—SPECIAL RULES.

RULE 1. A short vowel in the genitive, from a long vowel of the nominative, remains short in the vocative; as,

Nom.		Gen.	Voc.	Root.
μήτηρ,	<i>a mother,</i>	μητέρ-ος,	μῆτερ,	μητερ.
Ἑκτωρ,	<i>Hector,</i>	Ἑκτορ-ος,	Ἑκτορ,	Ἑκτορ.

Exc. But nouns accented on the last syllable, have the vocative long; as, ποιμήν, Gen. ποιμέν-ος, Voc. ποιμήν; except πατήρ, ἀνὴρ, and δαίηρ, which have the vocative πάτερ, ἄνερ, and δᾶερ, with the accent thrown back.

Ἀπόλλων, Ποσειδῶν, and σωτήρ, with the long vowel in the genitive, have the final vowel short in the vocative, and the accent thrown back; thus, Ἄπολλον, Πόσειδον, σῶτερ.

RULE 2. Nouns in *ις*, *υς*, and *ευσ*, reject *ς* in the vocative; as,

ὄφις, V. ὄφι;—βότρυς, V. βότρυν;—βασιλεύς, V. βασιλεῦ.
Likewise, παῖς, γραῦς, and βοῦς; Voc. παῖ, γραῦ, βοῦ.

RULE 3. Feminines in *ως* and *ω* make the vocative in *οι*; as,

αἰδώς, V. *αἰδοῖ*; *Σαπφώ*, V. *Σαπφοῖ*.

RULE 4. Nouns in *ας*, *-αντος* (99-2), have the vocative in *αν*; those in *εις*, *-εντος* have the vocative in *εν*; as,

Nom.		Gen.	Voc.	Root.
<i>Αἴας</i> ,	<i>Ajax</i> ,	<i>Αἴαν-τος</i> ,	<i>Αἴαν</i> ,	<i>Αἴαντ.</i>
<i>Σιμόεις</i> ,	<i>Simois</i> ,	<i>Σιμόεν-τος</i> ,	<i>Σιμόεν</i> ,	<i>Σιμόεντ.</i>

Note. In proper names, however, the poets often reject *ν*; as, *Αἴα* for *Αἴαν*.

Obs. *γυνή* has *γῖναι* in the vocative; and *ἄναξ*, in addressing the deity, has *ἄνα*; otherwise *ἄναξ*.

RULE 5. In adjectives, the vocative masculine is like the nominative neuter; as,

N. Masc.	N. Neut.	V. Masc.
<i>ἄληθής</i> ,	<i>ἄληθές</i> ,	<i>ἄληθές</i> .
<i>ἐλεήμων</i> ,	<i>ἐλεήμον</i> ,	<i>ἐλεήμον</i> .
<i>δίπους</i> ,	<i>δίπουν</i> ,	<i>δίπουν</i> .
<i>μέλας</i> ,	<i>μέλαν</i> ,	<i>μέλαν</i> .
<i>χαρίεις</i> ,	<i>χαρίεν</i> ,	<i>χαρίεν</i> , also <i>χαρίεις</i> .

Note. This rule does not apply to participles. These follow the general rule; as, N. & V. *τύπτων*, *τύπτουσα*, *τύπτον*.

§ 29. THE DATIVE PLURAL.

105.—The dative plural is formed by adding *οι* to the root. Besides the changes required by the rules of Euphony (44-8), other changes are to be noticed under the following—

106.—SPECIAL RULES.

RULE 1. Nouns in *εις*, *αυς*, and *ους*, insert *υ* before *οι* in the dative plural; as,

N. ὁ βασιλεύς,	the king,	G. βασιλέ-ως,	D. Pl. βασιλεῦ-σι.
ἡ ναῦς,	the ship,	να-ός, Doric.	ναυ-σί.
ἡ βοῦς,	the cow,	βο-ός,	βου-σί.
Exc. But πούς,	a foot,	πο-δός,	has ποσί.

RULE 2. Nouns in *τηρ, -τερος*, after a syncope, have *ασι* (99-4); as,

πατήρ,	G. πατέρ-ος,	(πατέροι)	by syncope,	πατράσι.
So ἀνήρ,	ἀνέρ-ος,	(ἀνέροι)		ἀνδράσι.

Exc. But γαστήρ, G. γαστέρ-ος, has sometimes γαστήρσι.

107.—Examples of the preceding Rules.

In the following examples, note the difference between them and the example *θήρ, θηρός*, 95-1, and give the rule for the difference.

Singular.

ὁ, <i>pasturer.</i>	ἡ, <i>cow.</i>	ὁ, <i>a divinity.</i>	ὁ, <i>lion.</i>	ὁ, <i>shepherd.</i>
N. νομέυς	βοῦς	δαίμων	λέων	ποιμήν
G. νομέ-ως	βο-ός	δαίμον-ος	λέοντ-ος	ποιμέν-ος
D. νομέ-ι	βο-ῖ	δαίμον-ι	λέοντ-ι	ποιμέν-ι
A. νομέ-α	βοῦν	δαίμον-α	λέοντ-α	ποιμέν-α
V. νομεῦ	βοῦ	δαίμον	λέον	ποιμήν

Dual.

N. A. V. νομέ-ε	βό-ε	δαίμον-ε	λέοντ-ε	ποιμέν-ε
G. D. νομέ-οιν	βο-οῖν	δαίμόν-οιν	λέοντ-οιν	ποιμέν-οιν

Plural.

N. νομέ-ες	βό-ες	δαίμον-ες	λέοντ-ες	ποιμέν-ες
G. νομέ-ων	βο-ῶν	δαίμόν-ων	λέοντ-ων	ποιμέν-ων
D. νομεῦ-σι	βου-σί	δαίμο-σι	λέον-σι	ποιμέ-σι
A. νομέ-ας	βό-ας	δαίμον-ας	λέοντ-ας	ποιμέν-ας
V. νομέ-εσ	βό-εσ	δαίμον-εσ	λέοντ-εσ	ποιμέν-εσ

Singular.

ἡ, <i>city.</i>	ἡ, <i>zow.</i>	ὁ, <i>swift.</i>	ἡ, <i>strife.</i>	ὁ, <i>father.</i>
N. πόλις	σῶς	ὠκύνς	ἔρις	πατήρ
G. πόλε-ως	συ-ός	ὠκέ-ος	ἐριδ-ος	πατρ-ός
D. πόλε-ῖ	συ-ῖ	ὠκέ-ῖ	ἐριδ-ι	πατρ-ί
A. πόλιν	σύν	ὠκέ-α, -ὠκύν	ἐριν, ἐριδ-α	πατέρ-α
V. πόλι	σῶ	ὠκύ	ἐρι	πάτερ

Dual.					
N. A. V.	πόλε-ε	σύ-ε	ὠκέ-ε	ἔριδ-ε	πατέρ-ε
G. D.	πολέ-οιν	συ-οῖν	ὠκέ-οιν	ἐρίδ-οιν	πατέρ-οιν
Plural.					
N.	πόλε-ες	σύ-ες	ὠκέ-ες	ἔριδ-ες	πατέρ-ες
G.	πόλε-ων	συ-ῶν	ὠκέ-ων	ἐρίδ-ων	πατέρ-ων
D.	πόλε-σι	συ-σί	ὠκέ-σι	ἔρι-σι	πατέρ-ᾱ-σι
A.	πόλε-ας	σύ-ας	ὠκέ-ας	ἔριδ-ας	πατέρ-ας
V.	πόλε-ες	σύ-ες	ὠκέ-ες	ἔριδ-ες	πατέρ-ες

§ 30. DIALECTS OF THE THIRD DECLENSION.

108.—From the variety of terminations in nouns of this declension, it is impossible to exhibit them in one concise table. But the general principles are—The nominative and vocative Attic are alike,—The Attic genitive is in *εως*, instead of *εος* and *ιος*,—The Ionic has *η* in the penult, through the oblique cases, instead of *ε* and *α*; and with the poets makes *εσι* or *εσσι* instead of *σι*, in the dative plural.

Singular.

Nom.	Gen.	Dat.	Acc.	Voc.
βασιλ-εύς.	{ I. ἥος.	{ -έα.	{ I. ἥα.	{ -εῦ, A. εῦς.
Ἄ. ἥς.	{ D. & Ἄ. εῖος.	{ -εῖ, I. ἥι.	{ -ίν, ἱα.	{ -ύ, A. ύς.
βαθ-ύς.	{ Ἄ. εῖος.	{ -ι.	{ -ιν.	{ -ι, A. ις.
ὄφ-ις.	{ A. εῖος.	{ -αῖ, I. ἥι.	{ -αῖν, I. ἥιν, ἥα.	{ -αῖ, A. αῖς.
καίς.	{ I. ἥος & εῖος.	{ -οῖ.	{ -όα, { I. οῖν.	{ -οῖ, A. ώς.
αἰδ-ώς.	{ Ἄ. ῶς.		{ Ἄ. ῶν.	

Plural.

Nom. and Voc.	Gen.	Dat.	Acc.
βασιλ-εῖς.	{ A. ἥς.	{ I. ἥσι.	{ -εας, I. ἥας.
{ or ἥς.	{ -έων, I. ἥων.	{ P. ἥεσσι.	
I. ἥες.		{ I. ἥισι.	
ν-αῖς,	{ Ἄ. ῶν, I. ἥων.	{ P. ἥεσσι.	{ -αῖς, I. ἥας.
I. ἥες.		{ I. εῖσι.	
τεῖχ-εα.	{ -έων.	{ P. εῖσσι.	{ -εα.

Thus, Gen. *χείλεος*, of a lip, Dor. *χείλεως*; Voc. Masc. *δυσ-τύχης*, Attic *δυστύχης*; as, *δυστύχης γέρον*, O unfortunate old man; Dat. pl. *χερσί*, Ion. *χείρεσσι*, to hands; Accus. *Λητώ*, Latona, Ion. *Λητοῦν*; Gen. *ἄστεος*, of a city, Attic *ἄστεως*; Voc. *αἰδοῖ*, O modesty Attic *αἰδώς*.

§ 31. THE PARAGOGIC *φι* or *φιν*.

109.—Sometimes, and particularly in Epic poetry, the syllable *φι* or *φιν* annexed to the word, is used for the genitive or dative, both singular and plural. It is annexed, in the

FIRST declension, by changing *α* or *η* into *ηφι*, e. g. *κεφαλῇ, κεφαλῇφι*; *βία, βίηφι*, or *βίηφιν*.

SECOND declension, by changing *ος* or *ον* into *οφι*, e. g. *στρατός, στρατόφι*.

THIRD declension, by changing *ος*, genitive *εος*, into *εοφι*; as, *ὄχος, ὄχεοφι*; *στήθος, στήθεοφι*.

110.—A few deviations from this mode of annexing the *φι* occur. This form of the genitive and dative appears to have had originally an adverbial signification like the endings *θι*, *θεν*, *δε*. To render it more definite, the preposition was often prefixed, as, *παρὰ ναῦφιν*, *near the ship*, or *ships*; and lastly, it was used for a case without a preposition, in the same manner as the ordinary forms of the genitive and dative; thus, *πλατὸς πτυόφιν*, *the breadth of the fan*, *ἀγλαΐηφι πεποιθώς*, *confiding in valour*.

111.—The termination *θεν* appears to be an appendage of a similar nature, but is found only in the genitive; as, *ἐξ οὐρανόθεν*, *from heaven*. So *ἐμέθεν* for *ἐμοῦ*; *σέθεν* for *σοῦ*, &c.

§ 32. GENDERS OF THE THIRD DECLENSION.

112.—The Genders of substantives of the *third declension*, so far as determined by the termination, are as follows:

113.—RULES.

1. Nouns in *εως*, *ας* -*αντος*, *αν*, and *υν*, are always *masculine*; as,

<i>εως</i>	<i>ὄχεύς, ὁ</i>	<i>a clasp</i>	Gen. <i>ὄχέος</i>
<i>ας</i> - <i>αντος</i>	<i>ἀνδριάς, ὁ</i>	<i>a statue</i>	<i>ἀνδριάντος</i>
<i>αν</i>	<i>παῖαν, ὁ</i>	<i>a pæan</i>	<i>παιάνος</i>
<i>υν</i>	<i>φόρκυν, ὁ</i>	<i>a harbour</i>	<i>φόρκυνος</i>

2. Nouns in *ας* -*αδος*, *της* -*τητος*, *αυς*, *ω*, and verbals in *ις*, are always *feminine*; as,

ας, -αδος	λαμπάς, ἡ	a torch	Gen. λαμπάδος
της, -τητος	κακότης, ἡ	wickedness	κακότητος
αυς	ναῦς, ἡ	a ship	ναός
ω	φειδῶ, ἡ	parsimony	φειδῶος
ις, verbal	φύσις, ἡ	nature	φύσεως

3. Nouns in α, ι, υ, ας -ατος, ος, and ορ, are always *neuter*.

α	βῆμα, τό	a tribunal	Gen. βήματος
ι	μέλι, τό	honey	μέλιτος
υ	πῶν, τό	a flock	πώεος
ας -ατος	κρέας, τό	flesh	κρέατος
ος	τείχος, τό	a wall	τείχεος
ορ	ἄορ, τό	a sword	ἄορος

Obs. 1. Nouns of other terminations are so varied in gender, that no general rule can be given respecting them.

Obs. 2. Dialect frequently varies the gender in all the declensions. Thus, βατός is *masculine* in Attic, otherwise *feminine*; and so of others.

114.—§ 33. WORDS FOR PRACTICE ON THE PRECEDING RULES, FROM §§ 20-27.

Decline the words in the following list; accent them; give the rule for the genitive and the accent, and for the other cases when they vary from the example θήρ.

ὁ γέρον (οντ)	the old man.	τὸ ὄρος	the mountain.
ἡ ἀηδών (ο)	the nightingale.	ὁ ὄρευσ	the mule.
ὁ ἄγκων	the elbow.	ἡ φλόξ (γ)	the flame.
ὁ αἶρ (ε)	the air (104-1).	ὁ χήν	the goose.
ἡ ἐλπίς (δ)	the hope.	ἡ πράξις	the action.
ἡ ἔρις (δ)	the strife.	ἡ βίξις (χ)	the cough.
ἡ κόρυς (θ)	the helmet.	ἡ σάρξ (κ)	the flesh.
τὸ κύμα (τ)	the wave.	ἡ χιών (ο)	the snow.
ὁ μῆν	the month.	ὁ ἱμάς (ντ)	the thong.
τὸ ἄνθος	the flower.	ἡ πίσυς	the pine.
τὸ γένος	the race.	ὁ μάτις	the seer.
ἡ ἀκτίς (ν)	the ray.	ἡ αἶξ (γ)	the goat.
ὁ πένης (τ)	the poor man.	ὁ λιμήν (ε)	the haven.

§ 34. CONTRACTIONS OF THE THIRD DECLENSION.

115.—In the oblique cases in the third declension, there is no contraction, unless the first of the concurrent vowels is either short, or a doubtful taken as short.

In verbs and in some other contractions, the first of the concurrent vowels is sometimes long.

§ 35. GENERAL RULES.

116.—The following Rules are universal, being applicable, not only to contractions of the third declension, but also to those of verbs, and of all cases in which concurrent vowels admit of contraction, except such as fall under the rules for contractions in the 1st and 2d declensions, 81 and 89. Concurrent vowels are contracted as follows:

I. A short vowel with the same, is contracted into its own diphthong; as, $\varepsilon\varepsilon$ into $\varepsilon\iota$; oo into ou .

Exc. 1. In the third declension, $\varepsilon\varepsilon$ of the dual is contracted into η .

II. A short vowel with the other short, is contracted into ou ; as, oe or eo into ou .

III. A short vowel with α , is contracted into its own long vowel; as, $\varepsilon\alpha$ into η ; $o\alpha$ into ω .

Exc. 2. But ea pure into α .

IV. A short vowel with ι , is contracted by *Synæresis*; as, $\varepsilon\iota$ into $\varepsilon\iota$; $o\iota$ into ou .

V. *E* before a long vowel or a diphthong, is rejected.

Exc. 3. But in verbs, eau is contracted into η .

VI. 1. *O* with a long vowel, is contracted into ω ; as, $o\eta$ into ω ; $o\omega$ into ω .

2. *O* with a diphthong, the prepositive vowel being rejected, is contracted by *Synæresis*; as, $oo\iota$ into ou , &c.

Exc. 4. But *οις* and *οιν*, *ι* being rejected, *ι*e contracted by *Crasis* into *ους* and *οιν*.

VII. 1. *Α* with *ο*, or *ω*, is contracted into *ω*; as, *αο* or *αω*, into *ω*.

2. *Α* with a vowel, not *ο* or *ω*, is contracted into *ᾶ*; as, *αε* into *ᾶ*, &c.

Obs. 1. *Α* before a diphthong is contracted with the prepositive vowel only, the subjunctive being rejected.

Obs. 2. In contraction by *crasis*, *ι* is never rejected, but is written under: except in *οιν* and *οις*, 119, *Exc. 3.*

Obs. 3. Neuters in *ας* pure and *ρας*, reject *τ* in the oblique cases, and then contract the concurrent vowels.

VIII. If the former of two vowels is *ι* or *υ*, or a long vowel, the latter is rejected; as, *ιε* contracted *ι*; *υε*, *υ*; *ηε*, *η*.

Note. *Σάος* and *σόος*, *safe*, when a contraction occurs, are contracted by the foregoing rules; thus, *σάος*, *σῶς*, VII. 1.; *σάον*, *σῶν*, VII. 1.; *σάα*, *σᾶ*, VII. 2.; *σάους*, *σῶς*, VII. 1.; *σόας*, *σῶς*, III.

§ 36. EXERCISES ON THE PRECEDING RULES FOR CONTRACTIONS.

117.—The following list comprises all the concurrent vowels that usually admit of contraction. Contract them and give the rules.

1 <i>αα</i>	12 <i>αοι</i>	23 <i>εοι</i>	34 <i>οω</i>
2 <i>εε</i>	13 <i>αου</i>	24 <i>εου</i>	35 <i>οε</i>
3 <i>υ</i>	14 <i>εᾶ</i>	25 <i>ηε</i>	36 <i>οη</i>
4 <i>οο</i>	15 <i>εᾶ</i> , pure	26 <i>ηι</i>	37 <i>οοι</i>
5 <i>αε</i>	16 <i>εῖ</i>	27 <i>ηει</i>	38 <i>οου</i>
6 <i>αη</i>	17 <i>εο</i>	28 <i>ηαι</i>	39 <i>υα</i>
7 <i>αῖ</i>	18 <i>εω</i>	29 <i>ιε</i>	40 <i>υε</i>
8 <i>αο</i>	19 <i>εφ</i>	30 <i>οα</i>	41 <i>υη</i> , rare
9 <i>αω</i>	20 <i>εαι</i>	31 <i>οε</i>	42 <i>ωα</i>
10 <i>αει</i>	21 <i>εει</i>	32 <i>οη</i>	43 <i>ωι</i>
11 <i>αη</i>	22 <i>εη</i>	33 <i>οι</i>	

WORDS FOR PRACTICE.

118.—In the following words, contract the concurrent vowels,—give the rule for each contraction,—change the accent where required after contraction, and give the reason for the change.

Δημοσθένης	Δημοσθένης	Λητός	μελιτόεν
Δημοσθένης	ἔαρ	Δημοσθέnea	Λητόα
χρέα (exc. 2)	Δημοσθένει	Λητοῖ	Ηρακλῆς
φιλέω	φιλείς	δηλώω	δηλόητε
Δημοσθενέων	δηλόοι	δηλόουν	δηλόη
τιμάομεν	τιμάω	λάας	τιμας
τιμάουσι	τιμάει	τιμάη	τιμάεις
κεραῖ	κερας -ατος	ὄφιες	ὄφι
βότρυες	τιθήηαι	τιμήεν	κέραα
κεράων	μέρεος	μέρεϊ	μέρες
μερέων	μερεα	μερέων	πόλει
πόλεες	φειδόος	φειδόη	φειδόα
κέρατος, 116. Obs. 3.	κεράτοι	φιλέη	φιλέοι
κέρατι	κέρατα	τιμάη	τιμάοι
κέρατε	κεράτων	δηλόη	δηλόοι
βόες	ἡδέε	σάος	σόας

†

§ 37.—CONTRACTS OF THE THIRD DECLENSION.

119.—N. B. In the inflection of declinable words, the vowels that concur are the final vowel of the root, and the first vowel or diphthong of the termination. In the examples of contracts that follow, as well as in the table of contract verbs (258), the hyphen (-) does not separate the termination from the root, but that part of the root not affected by contraction, from the rest of the word. By this means the concurrent vowels are brought together, and the change made by contraction, is rendered more obvious.

120.—Concurrent vowels are not always contracted in the third declension, but only as directed by the following—

SPECIAL RULES.

1. The accusative plural assumes the contraction of the nominative; thus,

N. τριήρ-ες, } τριήρ-εις. N. ὄφ-ες, } ὄφ-ις. N. βότρ-ες, } βότρ-ες.
A. τριήρ-εας, } A. ὄφ-ιας, } A. βότρ-εας, }

Exc. But *εας* pure is contracted into *ᾱς* (116, *Exc.* 2); as, *χοέας, χοᾶς*.

2. The genitive in *εος*, from *ης, ες, ος*, or in *οος*, not from *ους*, and also neuters in *ας* pure and *ας*, contract the concurrent vowels in all cases.

121.—*Example of the Genitive in εος, from ης.*

ἡ τριήρης, the trireme.

Singular.		Dual.		Plural.	
N. <i>τριήρ-ης</i>		N. A. V.		N. <i>τριήρ-εες</i>	<i>-εις</i>
G. <i>τριήρ-εος</i>	<i>-ους</i>	<i>τριήρ-εε</i>	<i>-η</i>	G. <i>τριήρ-έων</i>	<i>-ῶν</i>
D. <i>τριήρ-ει</i>	<i>-ει</i>	G. D.		D. <i>τριήρ-εσι</i>	
A. <i>τριήρ-εα</i>	<i>-η</i>	<i>τριήρ-έων</i>	<i>-οῦν</i>	A. <i>τριήρ-εας</i>	<i>-εις</i>
V. <i>τριήρ-ες</i>				V. <i>τριήρ-εες</i>	<i>-εις</i>

122.—*Example of the Genitive in εος, from ος.*

τὸ τεῖχος, the wall.

Singular.		Dual.		Plural.	
N. <i>τεῖχ-ος</i>		N. A. V.		N. <i>τεῖχ-εα</i>	<i>-η</i>
G. <i>τεῖχ-εος</i>	<i>-ους</i>	<i>τεῖχ-εε</i>	<i>-η</i>	G. <i>τεῖχ-έων</i>	<i>-ῶν</i>
D. <i>τεῖχ-ει</i>	<i>-ει</i>	G. D.		D. <i>τεῖχ-εσι</i>	
A. <i>τεῖχ-ος</i>		<i>τεῖχ-έων</i>	<i>-οῦν</i>	A. <i>τεῖχ-εα</i>	<i>-η</i>
V. <i>τεῖχ-ος</i>				V. <i>τεῖχ-εα</i>	<i>-η</i>

123.—*The Genitive in οος, not from ος.*

ἡ ἠχώ, the echo.

Singular.		Dual.		Plural.	
N. <i>ἠχ-ώ</i>		N. A. V.		N. <i>ἠχ-οί</i>	
G. <i>ἠχ-όος</i>	<i>-οῦς</i>	<i>ἠχ-ώ</i>		G. <i>ἠχ-ῶν</i>	
D. <i>ἠχ-οῖ</i>	<i>-οῖ</i>	G. D.		D. <i>ἠχ-οῖς</i>	
A. <i>ἠχ-όα</i>	<i>-ώ</i>	<i>ἠχ-οῦν</i>		A. <i>ἠχ-οὺς</i>	
V. <i>ἠχ-οί</i>				V. <i>ἠχ-οί</i>	

124.—*Obs.* 1. Nouns in *ω* and *ως* have the singular only, of the third declension. The dual and plural are of the second, 136 -2 (4). Hence the contraction takes place only in the singular, as in the above example. The accusative in *όα* contracted *ῶ*, from the nominative in *ώς*, has the circumflex according to rule (80 *Obs.*); as, *αἰδόα* contr. *αἰδῶ*. The same contraction from the nominative in *ώ*, has the acute; as in the example 123.

125.—*Examples of Neuters in ας pure and ρας.* (116, Obs. 3.)

τὸ κρέας, the flesh.				τὸ κέρας, the horn.			
Singular.				Singular.			
N. A. V.	κρέ-ας			N. A. V.	κέρ-ας		
G.	κρέ-ατος	-αος	-ως	G.	κέρ-ατος	-αος	-ως
D.	κρέ-ατι	-αῖ	-α	D.	κέρ-ατι	-αῖ	-α
Dual.				Dual.			
N. A. V.	κρέ-ατε	-ας	-α	N. A. V.	κέρ-ατε	-ας	-α
G. D.	κρε-άτων	-άων	-ῶν	G. D.	κερ-άτων	-άων	-ῶν
Plural.				Plural.			
N. A. V.	κρέ-ατα	-αα	-α	N. A. V.	κέρ-ατα	-αα	-α
G.	κρε-άτων	-άων	-ῶν	G.	κερ-άτων	-άων	-ῶν
D.	κρέ-ασι			D.	κέρ-ασι		

126.—3. The genitive in εος or εως, not from ης, ες, ος; and also the genitive in ιος, contract only the dative singular and the nominative, accusative, and vocative plural. Those in ευς contract also the nominative dual.

127.—*Examples of the Genitive in εως, not from ης, ες, or ος.*

ὁ βασιλεύς, the king.

Singular.		Dual.		Plural.	
N.	βασιλ-εύς	N. A. V.		N.	βασιλ-έες -εῖς
G.	βασιλ-έως, (98-4)	βασιλ-έες	-ῆ	G.	βασιλ-έων
D.	βασιλ-εῖ -εῖ	G. D.		D.	βασιλ-εῦσι
A.	βασιλ-έα	βασιλ-έων		A.	βασιλ-έας -εῖς
V.	βασιλ-εῦ			V.	βασιλ-έες -εῖς

Exc. But nouns in ευς after a vowel, contract also the genitive and accusative singular, and the genitive plural; thus,

ὁ χοεύς, the measure.

Singular.		Dual.		Plural.	
N.	χο-εύς	N. A. V.		N.	χο-έες -εῖς
G.	χο-έως -ῶς	χο-έες	-ῆ	G.	χο-έων -ῶν
D.	χο-εῖ -εῖ	G. D.		D.	χο-εῦσι
A.	χο-έα -ᾶ	χο-έων		A.	χο-έας -ᾶς (116, exc. 2)
V.	χο-εῦ			V.	χο-έες -εῖς

In this way *Πειραιεύς* has genitive *Πειραιῶς*, Acc. *Πειραιᾶ*; and *ἀγριεύς*, in the accusative plural, has *ἀγριάς* contracted for *Πειραιῶς*, *Πειραιᾶ*, *ἀγριέας*; and so of others.

ἡ πόλις, the city.

Singular.		Dual.		Plural.
N. πόλ-ις		N. A. V.		N. πόλ-εες -εις
G. πόλ-εως		πόλ-εε		G. πόλ-εων
D. πόλ-εϊ -ει		G. D.		D. πόλ-εσι(ν)
A. πόλ-ιν		πολ-έου		A. πόλ-εας -εις
V. πόλ-ι				V. πόλ-εες -εις

The Ionics always decline words in *ις*, genitive *ιος*; as, *πόλις*, *ιος*, like *πόρτις*; but they make the dative in *εϊ*.

128.—Example of the Genitive in *ιος*.

ὁ, ἡ πόρτις, the calf.

Singular.		Dual.		Plural.
N. πόρτ-ις		N. A. V.		N. πόρτ-ιες -ις
G. πόρτ-ιος		πόρτ-ις		G. πορτ-ίων
D. πόρτ-ι -ι		G. D.		D. πόρτ-ισι
A. πόρτ-ιν		πορτ-ίου		A. πόρτ-ιας -ις
V. πόρτ-ι				V. πόρτ-ιες -ις

Note. The words declined in this way, besides *πόρτις*, are *ὁ κίς*, the wood-worm; *ὁ, ἡ τίγρις*, the tiger; *ὁ πόσις*, the husband; *ἡ μήνις*, wrath; *ἡ κρόπις*, the keel; and the uncontracted *ὄϊς*, a sheep;—some proper names; as, *Ἰφίς*;—and adjectives in *ις*, *ι*, which have *ιος* in the genitive. Other nouns in *ις* not inserting a consonant are declined like *πόλις*.

129.—Exc. Adjectives in *υς*, neuter *υ*, have the common genitive (*εος*), and do not contract *εα* in the plural. 152.

130.—4. Nouns in *υς* *υος*, and *ους* *οος*, contract only the nominative, accusative, and vocative plural; as,

ὁ ἰχθύς, the fish.

Singular.		Dual.		Plural.
N. ἰχθ-ύς		N. A. V.		N. ἰχθ-ύες -ῦς
G. ἰχθ-ύος		ἰχθ-ύε		G. ἰχθ-ύων
D. ἰχθ-ύϊ		G. D.		D. ἰχθ-ύσι
A. ἰχθ-ύν		ἰχθ-ύου		A. ἰχθ-ύας -ῦς
V. ἰχθ-ύ				V. ἰχθ-ύες -ῦς

So ὁ βοῦς, the ox, G. βοός, N. V. Plural, βόες, contr. βοῦς, A. " βόας, " βοῦς

131.—5. Comparatives in *ων* reject *ν* in the accusative singular, and in the nominative, accusative, and vocative plural, and then contract the concurrent vowels ; as,

βελτίων, better.

Singular. M. & F.	Dual. M. & F.	Plural. M. & F.
N. <i>βελτί-ων</i>	N. A. V. <i>βελτί-ονε</i>	N. <i>βελτί-ονες, -οες, -ους</i>
G. <i>βελτί-ονος</i>	G. D. <i>βελτι-όνων</i>	G. <i>βελτι-όνων</i>
D. <i>βελτί-ονι</i>		D. <i>βελτί-οσι</i>
A. <i>βελτί-ονα, -οα, -ω</i>	<i>βελτι-όνων</i>	A. <i>βελτί-ονας, -οας, -ους</i>
V. <i>βελτί-ον</i>		V. <i>βελτί-ονες, -οες -ους</i>
N. A. V. Plural, Neuter, <i>βελτί-ονα, -οα, -ω</i> .		

132.—6. The nominative contracted, is then declined regularly ; as,

<i>ἔαρ, spring,</i>	by contraction <i>ἦρ,</i>	G. <i>ἦρος,</i>	D. <i>ἦρι, &c.</i>
<i>ἅαυς, a stone,</i>	" <i>ἅας,</i>	G. <i>ἁῶς,</i>	D. <i>ἁῷ, &c.</i>

133.—Obs. 2. When vowels concur in the oblique cases after the contraction of the nominative, they are moreover contracted in the usual way ; thus, *Ἡρακλῆς, Hercules*, is contracted into *Ἡρακλῆς*, and then declined and contracted as follows :

N. <i>Ἡρακλ-ῆς,</i>	
G. <i>Ἡρακλ-έος,</i>	contr. <i>Ἡρακλ-οῦς,</i>
D. <i>Ἡρακλ-εῖ,</i>	<i>Ἡρακλ-εῖ,</i>
A. <i>Ἡρακλ-έα,</i>	<i>Ἡρακλ-ῆ.</i>
V. <i>Ἡρακλ-ές.</i>	

134.—7. In adjectives, the *masculine* and *feminine*, in the oblique cases, assume the contraction of the *neuter* ; thus,

μελιτόεις, made of honey.

Nom. <i>μελιτ-όεις</i>	<i>μελιτ-όεσσα</i>	<i>μελιτ-όεν</i>
contr. <i>μελιτ-οῦς</i>	<i>μελιτ-οῦσσα</i>	<i>μελιτ-οῦν</i>
Gen. <i>μελιτ-οῦντος</i>	<i>μελιτ-οῦσσης</i>	<i>μελιτ-οῦντος, &c.</i>

τιμήεις, honoured.

Nom. <i>τιμ-ήεις</i>	<i>τιμ-ήεσσα</i>	<i>τιμ-ήεν</i>
contr. <i>τιμ-ῆς</i>	<i>τιμ-ῆσσα</i>	<i>τιμ-ῆν</i>
Gen. <i>τιμ-ῆντος</i>	<i>τιμ-ῆσσης</i>	<i>τιμ-ῆντος, &c.</i>

135.—§ 38. WORDS OF THE THIRD DECLENSION TO BE DECLINED AND CONTRACTED.

(N. B. The following method of practising on these exercises will direct the student in his preparation. E. g. εἰσεβής—*Form the genitive ;—give the rule ;—decline ;—what cases contract the concurrent vowels ?—give the rule ;—decline and contract, giving the rule for each contraction.* This exercise should be continued till the student is perfectly ready and at ease in the whole process.)

εἰσεβής, pious.	γραφεὺς, a painter.	αἰδώς, modesty.
ἀμείνων, better.	Περικλῆς, Pericles.	πέρας, a limit.
στάχυς, a spike of corn.	ἰχθύς, a fish.	τεῖχος, a wall.
ἀρείων, more excellent.	πλείων, more.	δρὺς, an oak.
νομῆς, a shepherd.	ἄστυ, a city.	φονεὺς, a murderer.
φειδῶ, parsimony.	ἡώς, the morning.	ἀναίδης, impudent.
γῆρας, old age.	βαθύς, deep.	ὄρος, a mountain.
Ἀχιλλεύς, Achilles.	βελτίων, better.	φράσις, diction.
ὑπερφύς, excellent.	πειθῶ, persuasion.	πρέσβυς, old.
ἀληθές, true.	ἡδύ, sweet.	ἐνδεής, indigent.
μῦς, a mouse.	πόσις, a husband.	Διοκλῆς, Diocles.
μέρος, a part.	ἥθος, custom.	ἔπος, a word.
πλείον, more.	κέρας, a horn.	δρομεὺς, a runner.

136.—§ 39. IRREGULAR NOUNS.

1. Some nouns have one gender in the singular, and another in the plural ; as,

(1.) Ὁ δίφρος, the chariot-seat ; ὁ μοχλός, the lever ; ὁ καὶ ἡ Τάρταρος, Tartarus ; ὁ τραχηλός, the neck ; ὁ θεσμός, the decree ; ὁ νῶτος, the back ; ὁ ἑρεμμός, the oar ; ὁ ζυγός, the yoke, are neuter in the plural ; as, τὰ δίφρα, &c. The three last have also neuter forms in the singular, as, τὸ νῶτον, &c., but with a variation of meaning.

(2.) Ὁ δεσμός, the bond ; ὁ λύχνος, the lamp ; ὁ κύκλος, the circle ; ὁ μηρός, the thigh ; ὁ σίτος, corn ; ὁ σταθμός, the station ; have both a masculine and neuter form in the plural ; as, οἱ δεσμοί, and τὰ δεσμά, &c.

(3.) Ἡ κέλευθος, the way, has αἱ κέλευθοι and τὰ κέλευθα.

(4.) Τὸ στάδιον, the stadium, has οἱ στάδιοι, and τὰ στάδια.

(5.) Γυνή, a woman ; ὁδός, a way ; πόλις, a city ; χεῖρ, a hand, feminines, have τῶ γυναιῖκε, τῶ ὁδῶ, τῶ πόλει, and τῶ χεῖρε, in the nominative and accusative dual.

2. Some have more than one declension; thus,

(1.) Some are of the 1st and 2d, as, ἡ στεφάνη, and ὁ στέφανος, a crown;—some, of the 1st and 3d, as, Μωσῆς, -οῦ; and Μωσέως, -έως, *Moses*. 2d and 3d, as, τὸ δάκρυον, -ον, and τὸ δάκρυ, -νος; μάρτυρος, -ον, and μάρτυρ, -υρος, a witness.

(2.) Some have more than one declension, in the oblique cases, from one form of the nominative; thus, Θάλης, gen. -ον 1st, and -ητος 3d, *Thales*; Ἄρης, -ον 1st, and -εος and -ητος 3d, *Mars*; ὁ and τὸ σκότος, *darkness*; ὄχος, a *chariot*; ἔλεος, *mercy*; τάρικος, *pickle*; ὄσος, an *eye*; have -ον the 2d, and -εος the 3d; ὄσος is used mostly in the dual, ὅσσε &c. 3d, and G. and D. plural ὅσσων, ὅσσοις, 2d.

(3.) Some have the forms of different declensions, in certain cases, though not regularly declined through all the cases; thus, 1st and 3d in the acc. sing. Δημοσθένης, acc. -ην and -εα, *Demosthenes*; Σωκράτης, *Socrates*, acc. Σωκράτην and -εα; ἀλκή, *fortitude*, gen. -ης (1st), dat. -ι (3d); ὕμνη, a *battle*, dat. ὕμνῃ and ὕμνῃ (1st and 3d); ἀνδράποδον, a *slave*, 2d, dat. pl. ἀνδραπόδεσσιν, 3d, Hom.; γέλως ὁ, *laughter*, G. γέλωτος, acc. γέλωτα and γέλων, after the Attic form of the 2d declension (88).

(4.) Feminine nouns in ω, and ως, of the third declension, have generally the form of the second as if from ος, in the dual and plural, when their meaning is such as to admit of their being used in these numbers.

3. Some, from one form of the nominative, have different forms in the oblique cases, in the same declension; thus, τίγρις, a *tiger*, has -ιος and -ιδος; Θέμις, *Justice*, has -ιδος, -τιος, and -ιτος; Χάρων, *Charon*, has -ωρος and ορτος; γόνυ, a *knee*, and δόρυ, a *spear*, have -νος and -ατος; χρώς, χρωτός, and χροῦς, *the skin*, have two forms of the nominative, as well as of the oblique cases, both of the 3d.

4. Some appear to form the oblique cases from obsolete nominatives; as, ἥπαρ, a *liver*; ἡμαρ, a *day*; εἷμαρ, *food*; φρέαρ, a *well*; στέαρ, *fat*; κάρηαρ, a *head*; ἀλειφαρ, *ointment*; δέλεαρ, a *bait*; ὄνειαρ, a *benefit*; οὐδαρ, *fatness*; ὕδαρ, *water*; σκῶρ, *dirt*; γόνυ, the *knee*; δόρυ, a *spear*, have the genitive in -ατος, as if from nominatives in ας; thus, ἥπατος, ὕδατος, γόνυατος. Οὖς, an *ear*, ὠτός; γάλα, *milk*, γάλακτος; γυνή, a *woman*, γυναικός, voc. γύναι; Ἰησοῦς, gen. οὔ, dat. οὔ; acc. οὖν; voc. ου.

5. Some are indeclinable, i. e. have no change of termination in the different cases; such as,

(1.) Names of letters; as, τὸ ἄλφα, τοῦ ἄλφα, &c. (2.) The cardinal numbers from πέντε to ἑκατόν. (3.) Poetic nouns which

have lost the last syllable by apocope; as, τὸ δῶ, for δῶμα. (4) Foreign names which are not susceptible of Greek inflexions; as, ὁ Ἀβραάμ, τοῦ Ἀβραάμ, &c.

137.—§ 40. DEFECTIVE NOUNS.

1. Some nouns have no plural; as, ἀήρ, *air*; πῦρ, *fire*; ἔλαιον, *oil*; γῆ, *earth*; αἰδώς, *shame*; ἅλς, *salt*.

2. Some have no singular; as, ἄλφιστα, *victuals*; Ἀθῆναι, *Athens*; ὀνειράτα, *dreams*; and the names of festivals; as, Παναθήναια, *Panathenæa*.

3. Some occur in *one* case only, and are called *monoptotes*; as, ὦ τάν, *O friend*, ὦ πόποι, *O gods*; τὸ ὄφελος, *the advantage*.

4. Some have only *two* cases (*diptotes*); as, nom. λῖς, acc. λῖν, *a lion*; nom. Ζεὺς, voc. Ζεῦ, *Jupiter*; τὸ ὄναρ, *the vision*; nom. and acc.

5. Some have only *three* (*triptotes*); as, nom. μάρτυς, *a witness*, acc. μάρτυν, dat. plur. μάρτυσι.

6. The Poets sometimes by *apocope* (40-6th) cut off the final letter or syllable from a word; as, κάρη for κάρηνον, *a head*. Such words are then indeclinable (136-5).

§ 41. NOUNS OF PECULIAR SIGNIFICATION.

138.—Some nouns have peculiar significations, according to their terminations; as,

1. *Masculine Patronymics*, (53-1, 1st) commonly in *δης* or *ων*; as, Πηλεύς, *Peleus*, Πελεΐδης, *Pelides*, or *the son of Peleus*; Κρόνος, *Saturn*, Κρονίων or Κρονίδης, *the son of Saturn*.

2. *Feminine Patronymics*, commonly in *ιας* and *ις*, *ωνη* and *ωνη*; as, Αητωϊάς and Αητωΐς, from Αητώ, *Latona*; Αδρηστινή from Αδρηστός; Νηρίνη from Νηρεὺς; Ακρισιώνη from Ακρισιος, &c.

3. *Gentile Nouns*, (53-1, 2d) commonly in *ης*, *ος*, or *εως*, *masculine*; and *α*, *ας*, or *ις*, *feminine*; as, Σπάρτη, *Sparta*, Σπαρτιάτης, *a Spartan*; Σαμάρεια, *Samaria*, Σαμάρειτις, *a woman of Samaria*. But many of these are declined as regular adjectives.

4. *Diminutives*, (53-2, 3d) commonly in *ια, ιον, ισκος, or λος*; as, *πατήρ, a father, πατρίδιον, a little father* (a term of endearment); *παῖς, a boy or girl, παιδίον, a little boy or girl, παιδίσκη, a young daughter*; *ἔρως, love, ἐρωτύλος, a little lover*.

5. *Amplificatives*, (53-2, 4th) commonly in *μα, or ων*; as, *οἶκος, a house, οἶκημα, a large building*; *θράσυνς, bold, θράσων, a bully*.

6. *Verbal Nouns*. From the first root of the verb (209-4), are formed three nouns of different terminations and signification, indicating respectively *the thing done, the doing, and the doer*; as follows,

Verb.	1 Root.	Ter.	Derivative.	
ποιέω	ποιε	-μα	ποίημα	a poem
	ποιε	-σις	ποίησις	the art of poetry
	ποιε	-της	ποιητής	a poet
πράσσω	πραγ	-μα	πράγμα	a deed
	πραγ	-σις	πράξις, 44-7	action or doing
	πραγ	-τηρ	πρακτήρ	} 43-2 a doer
		or -της	πρακτής,	

§ 42. THE ARTICLE.

139.—The article is an adjective word of three genders, and irregular in the nominative singular. In the oblique cases, the masculine and the neuter gender are of the second declension; the feminine is of the first. It wants the vocative, and is thus declined:

Singular.			Dual.			Plural.		
N. ὁ	ἡ	τό	τώ	N. Α.	τά	N. οἱ	αἱ	τά
G. τοῦ	τῆς	τοῦ		τά	τώ	G. τῶν	τῶν	τῶν
D. τῷ	τῇ	τῷ	τοῖν	G. D.	τοῖν	D. τοῖς	ταῖς	τοῖς
A. τόν	τήν	τό		ταῖν	τοῖν	A. τούς	τάς	τά

140.—OBSERVATIONS.

1. The Greeks spoke *definitely*, by placing the article before the substantive; *indefinitely*, by omitting it or prefixing the pronoun *τίς*; as, *ὁ ἄνθρωπος, the man*; *ἄνθρωπος, a man*; or *τίς ἄνθρωπος, any man*.

2. In grammar and lexicography, the article is used *technically*, to distinguish the gender of nouns (58, *Obs.* 1).

3. The enclitic *δε* annexed to the article through all its cases, gives it the force of the pronoun "*this*;" as, *ὁδε, ἡδε, τὸδε, this, he, she, it*; Gen. *τοῦδε, τῆσδε, τοῦδε, &c.* In Homer and the other old Epic writers, the article itself is, with few exceptions, used in this sense.

4. The article *ὁ, ἡ, τό*, is sometimes used as a relative. (See 186-2.)

141.—*Note.* The article *ὁ, ἡ, τό*, being commonly placed *before* a noun, is by some grammarians called the *prepositive* article, to distinguish it from the relative pronoun *ὅς, ἥ, ὅ*, which, from being generally placed *after* the noun to which it refers, they call the *postpositive* article.

142.—§ 43. DIALECTS OF THE ARTICLE.

Singular.

M. and N.						Fem.	
N. <i>ὁ</i>	<i>τό</i>					<i>ἡ</i>	D. <i>ἃ</i>
G. <i>τοῦ</i>	A. I. P. <i>τοῖο</i>	D. <i>τῶ, τεῦ</i>	P. <i>τέω</i>			<i>τῆς</i>	D. <i>ταῖς</i>
D. <i>τῷ</i>	I. <i>τέω</i>					<i>τῇ</i>	D. <i>ταῖ</i>
A. <i>τόν</i>	<i>τό</i>					<i>τῇν</i>	D. <i>τάν</i>

Plural.

M. and N.			Fem.		
N. οἱ	D. τοί	neut. τά	αἱ	D. ταί	
G. τῶν	I. τέων		τῶν	D. ταῶν	Æ. τάων
D. τοῖς	D. & I. τοῖσι	I. τέοισι	ταῖς	D. & I. ταῖσι, τῇσι	
P. τοιδέσι and τοιδέσσι					
A. τούς	D. τός	τώς	τάς		

§ 44. THE ADJECTIVE.

143.—An adjective is a word used to qualify a substantive; as, *ἀγαθὸς ἀνὴρ, a good man; μία ἡμέρα, one day.*

A noun is "*qualified*" by an adjective, when the object named is thereby *described, limited, or distinguished* from other things of the same name.

1. The ACCIDENTS of the adjective are *gender*, *number*, and *case*; and in most adjectives also *comparison*.

2. Adjectives in Greek, as well as Latin, indicate the gender, number, and case, by the termination; as, *καλός* masc., *καλή* fem., *καλόν* neuter, &c.

3. Participles have the *form* and *declension* of adjectives, while in *time* and *signification*, they belong to the verb.

4. Some adjectives denote each gender by a different termination in the nominative, and consequently have *three terminations*. Some have one form common to the masculine and feminine, and are adjectives of *two terminations*; and some are adjectives of *one termination*, which is common to the masculine and feminine; such want the neuter.

5. In adjectives of three terminations, the feminine is always of the first declension. In all adjectives, the masculine is always of the second or third; and the declension of the neuter, is always the same with that of the masculine.

§ 45. REGULAR ADJECTIVES OF THE FIRST AND SECOND DECLENSIONS.

144.—1. Adjectives of the first and second declensions have the masculine always in *ος*, the feminine always in *η* or *α*, and the neuter always in *ον*; thus,

καλός, beautiful.

Singular.	Dual.	Plural.
N. <i>καλός</i> -ή -όν	N. A. V. <i>καλ-ώ</i> -ά -ώ	N. <i>καλ-οί</i> -αί -ά
G. <i>καλ-ού</i> -ῆς -όν	G. D. <i>καλ-οῖν</i> -αῖν -οῖν	G. <i>καλ-ῶν</i> -ῶν -ῶν
D. <i>καλ-ῶ</i> -ῇ -ῶ		D. <i>καλ-αῖς</i> -αῖς -οῖς
A. <i>καλ-όν</i> -ήν -όν		A. <i>καλ-ούς</i> -άς -ά
V. <i>καλ-έ</i> -ή -όν		V. <i>καλ-οί</i> -αί -ά

Thus decline *ἀγαθός*, good; *κακός*, bad; *φίλος*, friendly; *μαλακός*, soft; *λευκός*, white; *δῆλος*, manifest; *ἀπαλός*, tender, *τερπνός*, pleasant.

145.—2. But *ος* pure, and *ρος*, have *α* in the feminine; as,

Singular.				Singular.			
N.	ῥάδι-ος	-α	-ον	N.	φανερ-ός	ά	όν
G.	ῥαδί-ου	-ας	-ου	G.	φανερ-οῦ	ᾱς	οῦ
D.	ῥαδί-ω	-α	-ω	D.	φανερ-ῶ	ᾱ	ῶ
A.	ῥάδι-ον	-αν	-ον	A.	φανερ-όν	άν	όν
V.	ῥάδι-ε	-α	-ον	V.	φανερ-έ	ά	όν

The dual and plural terminations are the same as in *καλός*. But the rules for the accents in the masculine and neuter (84), and in the feminine (72), must be carefully observed.

146.—*Exc.* The terminations *οος*, and sometimes *εος*, especially in adjectives denoting matter and colour, retain *η*; as, *ὄγδοος*, the eighth, *ὀδόη*; *ὀλοός*, pernicious, *ὀλόη*; *χρύσεος*, golden, *χρυσέη*; *ποινίκεος*, purple, *ποινικέη*. Except where *ρ* stands before the vowel; as, *ἀθρόος*, frequent, *ἀθρόα*; *ἀργύρεος*, silver, *ἀργύρεα*.

147.—3. The Attics often decline adjectives in *ος*, especially derivatives and compounds, by the common gender, without the feminine termination; thus,

ἀθάνατος, ἀθάνατος, ἀθάνατον, immortal.

Singular.			Dual.			Plural.		
N.	ἀθάνατ-ος	-ος -ον	N. A. V.			N.	ἀθάνατ-οι	-οι -α
G.	ἀθανάτ-ου	-ου -ου		ἀθανάτ-ω	-ω -ω	G.	ἀθανάτ-ων	-ων -ων
D.	ἀθανάτ-ω	-ω -ω	G. D.			D.	ἀθανάτ-οις	-οις -οις
A.	ἀθάνατ-ον	-ον -ον		ἀθανάτ-οι	-οι -οι	A.	ἀθανάτ-ους	-ους -α
V.	ἀθάνατ-ε	-ε -ον				V.	ἀθάνατ-οι	-οι -α

Adjectives of the common gender are often expressed thus:

ὁ, ἡ ἀθάνατος, τὸ ἀθάνατον.
τοῦ, τῆς, τοῦ ἀθανάτου, &c.

In the same manner decline—

M. & F.	N.	
πάμφιλος	πάμφιλον	from <i>πᾶν</i> and <i>φίλος</i>
ἄδικος	ἄδικον	from <i>δίκη</i>
οὐρανίος	οὐρανιόν	from <i>οὐρανός</i>
ὁμορος	ὁμορον	from <i>ὁμός</i> and <i>ὄρος</i>

Note. Though this form of declension is most used by the Attic writers, it is not confined to them. Instances of it occur in Homer.

§ 46. ADJECTIVES OF THE FIRST AND THIRD
DECLENSIONS.

148.—The masculine and neuter of all adjectives not ending in *ος*, are of the third declension. The regular terminations of these are—

M.	F.	N.
1. <i>ας</i>	<i>αινα</i>	<i>αν</i>
2. <i>εις</i>	<i>εσσα</i>	<i>εν</i>
3. <i>υς</i>	<i>εια</i>	<i>υ</i>

Adjectives, so far as they are of the third declension, are accented the same as nouns, according to the rules, 94.

149.—1. *Example of an Adjective in ας, αινα, αν; μέλις, black.*

Singular.

N. <i>μέλ-ας</i>	<i>μέλ-αινα</i>	<i>μέλ-αν</i>
G. <i>μέλ-ανος</i>	<i>μέλ-αίνης</i>	<i>μέλ-ανος</i>
D. <i>μέλ-ανι</i>	<i>μέλ-αίνῃ</i>	<i>μέλ-ανι</i>
A. <i>μέλ-ανα</i>	<i>μέλ-αιναν</i>	<i>μέλ-αν</i>
V. <i>μέλ-αν</i>	<i>μέλ-αινα</i>	<i>μέλ-αν</i>

Dual.

N. A. V. <i>μέλ-ανε</i>	<i>μέλ-αίνα</i>	<i>μέλ-ανε</i>
G. D. <i>μέλ-άνου</i>	<i>μέλ-αίναυ</i>	<i>μέλ-άνου</i>

Plural.

N. V. <i>μέλ-ανες</i>	<i>μέλ-αιναι</i>	<i>μέλ-ανα</i>
G. <i>μέλ-άνων</i>	<i>μέλ-αινῶν</i>	<i>μέλ-άνων</i>
D. <i>μέλ-ασι</i>	<i>μέλ-αίταις</i>	<i>μέλ-ασι, 46-16.</i>
A. <i>μέλ-ανας</i>	<i>μέλ-αίνας</i>	<i>μέλ-ανα</i>

150.—2. *Example of an Adjective in εις, εσσα εν; χαρίεις, comely.*

Singular.

N. <i>χαρί-εις</i>	<i>χαρί-εσσα</i>	<i>χαρί-εν</i>
G. <i>χαρί-εντος</i>	<i>χαρί-έσσης</i>	<i>χαρί-εντος, 100-2.</i>
D. <i>χαρί-εντι</i>	<i>χαρί-έσση</i>	<i>χαρί-εντι</i>
A. <i>χαρί-εντα</i>	<i>χαρί-έσσαν</i>	<i>χαρί-εν</i>
V. <i>χαρί-εν -εις</i>	<i>χαρί-εσσα</i>	<i>χαρί-εν</i>

Dual.

N. A. V.	χαρί-εντα	χαρί-έσσα	χαρί-εντα
G. D.	χαρί-έντοιη	χαρί-έσσαιη	χαρί-έντοιη

Plural.

N. V.	χαρί-εντες	χαρί-εσσαι	χαρί-εντα
G.	χαρί-έντων	χαρί-εσσῶν	χαρί-έντων
D.	χαρί-εσι	χαρί-έσαις	χαρί-εσι, 47-18.
A.	χαρί-εντας	χαρί-έσας	χαρί-εντα

151.—*Obs.* According to Buttmann, adjectives in *εις* (but not participles) have *εσι* and not *εσι*, in the dative plural. Prof. Anthon adopts the same termination. When so used it must be regarded as an exception to the general rule, § 6, 18.

152.—3. *Example of an Adjective in υς, εια, υ;*
ἡδύς, sweet.

Singular.

N.	ἡδ-ύς	ἡδ-εῖα	ἡδ-ύ
G.	ἡδ-εος	ἡδ-είας	ἡδ-έος
D.	ἡδ-εῖ, contr. -εῖ	ἡδ-εῖα	ἡδ-εῖ, contr. εῖ
A.	ἡδ-ύν, or -έα, 102-2.	ἡδ-εῖαν	ἡδ-ύ
V.	ἡδ-ύ	ἡδ-εῖα	ἡδ-ύ

Dual.

N. A. V.	ἡδ-ές	ἡδ-εῖα	ἡδ-ές
G. D.	ἡδ-έουη	ἡδ-εῖαιη	ἡδ-έουη

Plural.

N. V.	ἡδ-έες, contr. εῖς	ἡδ-εῖαι	ἡδ-έα, not contr. 129.
G.	ἡδ-έων	ἡδ-εῶν	ἡδ-έων
D.	ἡδ-έσι	ἡδ-εῖαις	ἡδ-έσι
A.	ἡδ-έας, contr. εῖς	ἡδ-εῖας	ἡδ-έα, not contr.

After the same manner decline—

1.			3.		
τάλ-ας	-αινα	-αν	γλυκ-ύς	-εῖα	-ύ
			ἡμισ-υς	-εῖα	-υ
μελιτό-εις	-εσσα	-εν	βαρ-ύς	-εῖα	-ύ
τυμύ-εις	-εσσα	-εν	βαθ-ύς	-εῖα	-ύ
			ὄξ-ύς	-εῖα	-ύ

§ 47. DECLENSION OF PARTICIPLES.

153. — Participles are declined like adjectives of three terminations: those of the middle and passive in *ος*, are inflected throughout like *καλός*, 144. Of others, the feminine always follows the terminations of the first declension, and the masculine and neuter, those of the third, the genitive being always formed as directed, 100, *Obs.* 1. The terminations of these are as follows:

M.	F.	N.		M.	F.	N.
1. -ων	-ουσα	-ον	Gen.	-οντος	-ούσης	-οντος, &c.
2. -ών	-ούσα	-όν		-όντος	-ούσης	-όντος, &c.
3. -ας	-ασα	-αν		-αντος	-άσης	-αντος, &c.
4. -ώς	-ύια	-ός		-ότος	-ύιας	-ότος, &c.
5. -είς	-εῖσα	-έν		-έντος	-είσης	-έντος, &c.
6. -ούς	-ούσα	-όν		-όντος	-ούσης	-όντος, &c.
7. -ύς	-ύσα	-ύν		-ύντος	-ύσης	-ύντος, &c.

Of these the 2d, 3d, and 4th are declined as examples; thus,

154.—1. *τυπών*, *having struck*. (2 Aor. Act.)

Singular.

N.	τυπ-ών	τυπ-ούσα	τυπ-όν
G.	τυπ-όντος	τυπ-ούσης	τυπ-όντος
D.	τυπ-όντι	τυπ-ούση	τυπ-όντι
A.	τυπ-όντα	τυπ-ούσαν	τυπ-όν
V.	τυπ-ών	τυπ-ούσα	τυπ-όν

Dual.

N. A. V.	τυπ-όντε	τυπ-ούσᾱ	τυπ-όντε
G. D.	τυπ-όντων	τυπ-ούσαιν	τυπ-όντων

Plural.

N.	τυπ-όντες	τυπ-ούσαι	τυπ-όντα
G.	τυπ-όντων	τυπ-ουσῶν	τυπ-όντων
D.	τυπ-ούσι	τυπ-ούσαις	τυπ-ούσι, 47—18
A.	τυπ-όντας	τυπ-ούσᾱς	τυπ-όντα
V.	τυπ-όντες	τυπ-ούσαι	τυπ-όντα

In this manner are declined all participles which have *ν* before *ος* in the genitive; also the adjectives *ἐκών* and *ἀέκων*. When the accent of the nominative is on the penult, it remains there, except as required by the general rules (15—19).

2. *τύπας*, *having struck*. (1 Aor. Act.)

Singular.

N. <i>τύπας</i>	<i>τύπας-α</i>	<i>τύπαν</i>
G. <i>τύπαντ-ος</i>	<i>τυπάσ-ης</i>	<i>τύπαντ-ος</i>
D. <i>τύπαντ-ι</i>	<i>τυπάσ-η</i>	<i>τύπαντ-ι</i>
A. <i>τύπαντ-α</i>	<i>τύπας-αν</i>	<i>τύπαν</i>
V. <i>τύπας</i>	<i>τύπας-α</i>	<i>τύπαν</i>

Dual.

N. A. V. <i>τύπαντ-ε</i>	<i>τυπάσ-ᾱ</i>	<i>τύπαντ-ε</i>
G. D. <i>τυπάντ-ων</i>	<i>τυπάσ-αιν</i>	<i>τυπάντ-ων</i>

Plural.

N. <i>τύπαντ-ες</i>	<i>τύπας-αι</i>	<i>τύπαντ-α</i>
G. <i>τυπάντ-ων</i>	<i>τυπας-ῶν</i>	<i>τυπάντ-ων</i>
D. <i>τύπα-σι</i>	<i>τυπάσ-αις</i>	<i>τύπα-σι</i>
A. <i>τύπαντ-ας</i>	<i>τυπάσ-ᾱς</i>	<i>τύπαντ-α</i>
V. <i>τύπαντ-ες</i>	<i>τύπας-αι</i>	<i>τύπαντ-α</i>

In like manner decline the adjective *πᾶς*, *πᾶσα*, *πᾶν*, *all*.

155.—3. *τετυφ-ώς*, *having struck*. (Perf. Act.)

Singular.

N. V. <i>τετυφ-ώς</i>	<i>-υῖα</i>	<i>-ός</i>
G. <i>τετυφ-ότος</i>	<i>-υίας</i>	<i>-ότος</i>
D. <i>τετυφ-ότι</i>	<i>-υῖα</i>	<i>-ότι</i>
A. <i>τετυφ-ότα</i>	<i>-υῖαν</i>	<i>-ός</i>

Dual.

N. A. V. <i>τετυφ-ότε</i>	<i>-υῖα</i>	<i>-ότε</i>
G. D. <i>τετυφ-ότοι</i>	<i>-υῖαν</i>	<i>-ότοι</i>

Plural.

N. V. <i>τετυφ-ότες</i>	<i>-υῖαι</i>	<i>-ότα</i>
G. <i>τετυφ-ότων</i>	<i>-υῖων</i>	<i>-ότων</i>
D. <i>τετυφ-όσι</i>	<i>-υῖαις</i>	<i>-όσι</i> , 44—8.
A. <i>τετυφ-ότας</i>	<i>-υίας</i>	<i>-ότα</i>

156.—The participle in *ώς*, after a Syncope (267), has the nominative and vocative *ώς*, *ώσα*, *ώς*; G. *ῶτος*, *ώσης*, *ῶτος*, &c.

§ 48. ADJECTIVES OF TWO TERMINATIONS.

157.—Many adjectives of the third declension have but one form for the masculine and feminine, and are therefore said to be declined according to the *common gender*. They are declined throughout like nouns of the third declension, of the same termination. The regular terminations of these are *ων, ην, ης, ις, υς*, and *ους* (viz. compounds of *πούς*); and they form the neuter according to the following—

158.—RULES.

1. Adjectives of the common gender in *ων, ην, ης*, form the neuter by changing the long vowel into its own short one; thus,

M. and F.	N.		
N. σώφρων	σῶφρον	<i>prudent,</i>	G. σώφρον-ος
N. ἄρρεν	ἄρρεν	<i>male,</i>	G. ἄρρεν -ος
N. ἀληθής	ἀληθές	<i>true,</i>	G. ἀληθεί -ος

So also some in *ωρ*; as,

N. μεγαλήτωρ	μεγάλητορ;	G. μεγαλήτορ-ος
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Note. But *τέρην*, *tender*, usually has the feminine *τέρεινα* neuter *τέρεν*.

2. Adjectives of the common gender in *ις* and *υς*, form the neuter by rejecting *ς*; as,

M. and F.	N.	
N. εὐχαρις	εὐχαρι	G. εὐχάρι-τος
N. ἄδακρυς	ἄδακρυ	G. ἄδακρυ-ος

3. Compounds of *πούς*, a *foot*, have the neuter in *ουν*; others in *ους* have the neuter in *ον*; as,

M. and F.	N.	
N. δίπους,	δίπουν,	G. δίποδ-ος, 100–1.
μονόδους,	μονόδον,	μονόδ-οντος.

Note. It is probable that *πούς* was originally *πούς*; whence *δίπους*, N. *δίποον*, contracted *δίπους*, *δίπουιν*; and that the declension was afterwards changed from the 2d to the 3d, as was done also in *γίλως*, and *ἔρως*, from the ancient *γίλαος*, and *ἔραος*.

159.—Examples of adjectives of the common gender.

1. ὁ, ἡ σώφρων, *prudent*.

Singular.

N.	σώφρ-ων	-ων	-ον
G.	σώφρ-ονος	-ονος	-ονος
D.	σώφρ-ονι	-ονι	-ονι
A.	σώφρ-ονα	-ονα	-ον
V.	σώφρ-ον	-ον	-ον

Dual.

N. A. V.

σώφρ-ονε	-ονε	-ονε
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G. D.

σώφρ-όνου	-όνου	-όνου
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Plural.

N.	σώφρ-ονες	-ονες	-ονα
G.	σώφρ-όνων	-όνων	-όνων
D.	σώφρ-οσι	-οσι	-οσι
A.	σώφρ-ονας	-ονας	-ονα
V.	σώφρ-ονες	-ονες	-ονα

3. εὐχαρις, *acceptable*.

Singular.

N.	εὐχαρ-ις	-ις	-ι
G.	εὐχάρ-ιτος	-ιτος	-ιτος
D.	εὐχάρ-ιτι	-ιτι	-ιτι
A.	{ εὐχάρ-ιτα	-ιτα	-ι, or
	{ εὐχαρ-ιν	-ιν	-ι
V.	εὐχαρ-ι	-ι	-ι

Dual.

N. A. V.

εὐχάρ-ιτε	-ιτε	-ιτε
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G. D.

εὐχαρ-ίτου	-ίτου	-ίτου
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Plural.

N.	εὐχάρ-ιτες	-ιτες	-ιτα
G.	εὐχαρ-ίων	-ίων	-ίων
D.	εὐχάρ-ισι	-ισι	-ισι
A.	εὐχάρ-ιτας	-ιτας	-ιτα
V.	εὐχάρ-ιτες	-ιτες	-ιτα

2. ὁ, ἡ ἀληθής, *true*.

Singular.

N.	ἀληθ-ής	-ής	-ές
G.	ἀληθ-έος	-έος	-έος
D.	ἀληθ-εῖ	-εῖ	-εῖ
A.	ἀληθ-έα	-έα	-ές
V.	ἀληθ-ές	-ές	-ές

Dual.

N. A. V.

ἀληθ-έε	-έε	-έε
---------	-----	-----

G. D.

ἀληθ-έων	-έων	-έων
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Plural.

N.	ἀληθ-έες	-έες	-έα
G.	ἀληθ-έων	-έων	-έων
D.	ἀληθ-έσι	-έσι	-έσι
A.	ἀληθ-έας	-έας	-έα
V.	ἀληθ-έες	-έες	-έα

4. ἄδακρυς, *tearless*.

Singular.

N.	ἄδακρ-υς	-υς	-υ
G.	ἄδάκρ-υος	-υος	-υος
D.	ἄδάκρ-υϊ	-υϊ	-υϊ
A.	ἄδακρ-υν	-υν	-υ
V.	ἄδακρ-υ	-υ	-υ

Dual.

N. A. V.

ἄδάκρ-υε	-υε	-υε
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G. D.

ἄδακρ-ύων	-ύων	-ύων
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Plural.

N.	ἄδάκρ-υες	-υες	-υα
G.	ἄδακρ-ύων	-ύων	-ύων
D.	ἄδάκρ-υσι	-υσι	-υσι
A.	ἄδάκρ-υας	-υας	-υα
V.	ἄδάκρ-υες	-υες	-υα

Note. In these examples, ἀληθής and ἄδακρυς are declined without contracting. The pupil may contract the concurrent vowels (120-2, and 130), and make the necessary changes in the accents.

§ 49. IRREGULAR ADJECTIVES.

160.—Every adjective not ending in some of the regular terminations already mentioned, is *irregular*,—wants the neuter gender,—and is declined like a noun of the third declension; thus,

N. ὁ,	ἡ	ἄρπαξ,
G. τοῦ,	τῆς	ἄρπαγος, &c.

Obs. 1. The poets sometimes use the genitive and dative of such adjectives in the neuter. Sometimes the neuter is supplied by a derivative form in *ον*; thus, ἀρπακτικόν is used as the neuter of ἄρπαξ; βλακτικόν, as the neuter of βλάξ, &c.

Exc. 1. ἐκών and ἄέκων (by syncope ἄκων), are declined with three genders, like participles (154-1); thus,

N. ἐκ-ών	ἐκ-οῦσα,	ἐκ-όν,
G. ἐκ-όντος,	ἐκ-ούσης,	ἐκ-όντος, &c.

Exc. 2. Μέγας, *great*; and πολὺς, *many*, are irregular in the nominative and accusative singular. The other cases are regularly formed from the ancient nominatives μέγας and πολλός, of the second declension; thus,

Singular.			Singular.		
M.	F.	N.	M.	F.	N.
N. μέγας	μεγάλη	μέγα	πολύς	πολλή	πολύ
G. μεγάλου	μεγάλης	μεγάλου	πολλοῦ	πολλῆς	πολλοῦ
D. μεγάλῳ	μεγάλῃ	μεγάλῳ	πολλῷ	πολλῇ	πολλῷ
A. μέγαν	μεγάλην	μέγα	πολύν	πολλήν	πολύ
Dual.			Dual.		

N. A. V. μεγάλῳ, μέγαλα, μεγάλῳ. | πολλῷ, πολλά, πολλῷ, &c through the dual and plural, as in καλός, 144.

Note. Homer and other poets inflect πολὺς regularly, Gen. πολίος, Dat. πολίϊ, &c. It was afterwards changed, in those cases in which it would not be distinguished from the same cases of πόλις, a city.

Obs. 2. Some substantives in *ας* and *ης*, inflected in the first declension, are called by grammarians, adjectives; as, *ὕβριστης*, an insolent man; *τραυματίας*, a wounded man; but they are really independent of any other substantives in construction. The same observation may be applied to several other words, called adjectives of one termination.

§ 50. ADJECTIVES TO BE DECLINED.

<i>κακ-ός, -ή, -όν,</i>	<i>bad.</i>	<i>ἡχί-εις, -εσσα, -εν,</i>	<i>sonorous.</i>
<i>τάλ-ας, -αινα, -αν,</i>	<i>miserable.</i>	<i>φοβερ-ός, -ά, -όν,</i>	<i>formidable.</i>
<i>βαρ-ύς, -εῖα, -ύ,</i>	<i>heavy.</i>	<i>ἀγαθ-ός, -ή, -όν,</i>	<i>good.</i>
<i>τέρ-ην, -ην, -εν,</i>	<i>tender.</i>	<i>ὁ, ἡ μακρόχειρ,</i>	<i>long-handed.</i>
<i>εὐσεβ-ής, -ής, -ές,</i>	<i>pious.</i>	<i>ταχ-ύς, -εῖα, -ύ,</i>	<i>swift.</i>
<i>βελτί-ων, -ων, ον,</i>	<i>better.</i>	<i>καλλι-ων, -ων, -ον,</i>	<i>more beautiful.</i>
<i>τιμή-εις, -εσσα, -εν,</i>	<i>honoured.</i>	<i>φιλ-ος, -η, -ον,</i>	<i>friendly.</i>
<i>ἀδικ-ος, -ος, -ον,</i>	<i>unjust.</i>	<i>μνήμ-ων, -ων, -ον,</i>	<i>mindful.</i>
<i>ἄξι-ος, -α, -ον,</i>	<i>worthy.</i>	<i>ἀδμ-ής, -ής, -ές,</i>	<i>unconquered.</i>
<i>φιλόπατρ-ις, -ις, -ι,</i>	<i>patriotic.</i>	<i>ὁ, ἡ πύγας,</i>	<i>an exile.</i>
<i>πολύπ-ους, -ους, -ον,</i>	<i>many-footed.</i>	<i>γλυκ-ύς, -εῖα, -ύ,</i>	<i>sweet.</i>
<i>ὁ, ἡ μάκαρ,</i>	<i>happy.</i>	<i>ῥάδι-ος, -α, -ον,</i>	<i>easy.</i>
<i>βαθ-ύς, -εῖα, -ύ,</i>	<i>deep.</i>	<i>σώφρ-ων, -ων, ον,</i>	<i>wise.</i>
<i>μεῖζ-ων, -ων, -ον,</i>	<i>greater.</i>		

§ 51. NUMERALS.

161.—NUMERAL adjectives are those which signify number. In Greek they are divided into two classes, *Cardinal* and *Ordinal*.

1. The *Cardinal* express numbers simply, or how many; as, *one, two, three, &c.*

2. The *Ordinal* denote which one of a number; as, *first, second, third, &c.*

Distributives have no separate form in Greek. The meaning of these is expressed by the cardinal numbers, sometimes compounded with *σύν*; as, *σύνδυο, σύντρις, &c.*; *bini, terni*;—and sometimes preceded by *κατά, ανά, &c.*

162.—I. THE CARDINAL NUMBERS.

1. *Εἷς*, *one*, has the singular number only, and is thus declined :

N. εἷς	μία	ἐν
G. ἐνός	μιάς	ἐνός
D. ἐνί	μῇ	ἐνί
A. ἕνα	μίαν	ἐν

In like manner decline the two compounds,

οὐδ-εἷς,	οὐδε-μία,	οὐδ-ἐν,	plur. οὐδ-ένες,	-εμίαι,	-ένα,
μηδ-εἷς,	μηδε-μία,	μηδ-ἐν,	" μηδ-ένες,	-εμίαι,	-ένα.

Obs. 1. From *εἷς*, *one*, is formed the adjective *ἕτερος*, *either, one, other* ; and from *οὐδεῖς*, *μηδεῖς*, are formed *οὐδέτερος*, *μηδέτερος*, *neither*.

Obs. 2. *Εἷς* is sometimes used for the ordinal *πρῶτος*, as in Matth. 28. 1 ; Mark 16. 2. This is usually considered a Hebraism, but it is sometimes used by the Greeks also ; Herod. iv. 161, Thucyd. iv. 115. Also in Latin, Cic. Sen. 5 : "*Uno et octogesimo anno*."

2. *Δύω*, *two*, is properly dual ; it is alike in all genders, and is defective in the plural ; thus,

Dual.	Plural.
N. A. δύο	N. A. ———
G. δυοῖν, Attic <i>δυεῖν</i>	G. <i>δυῶν</i>
D. δυοῖν	D. <i>δυσί(ν)</i>

Obs. 3. *Δύο*, *two*, is indeclinable ; i. e. it is the same in all genders and numbers ; *ἄμφω*, *both*, is declined like *δύω*, in the dual.

3. *Τρεῖς*, *three*, and *τέσσαρες*, *four*, are plural only, and are thus declined :

<i>τρεῖς</i> , <i>three</i> .	<i>τέσσαρες</i> (<i>τέτταρες</i>), <i>four</i> .
N. <i>τρεῖς</i> <i>τρεῖς</i> <i>τρία</i>	N. <i>τέσσαρες</i> <i>τέσσαρες</i> <i>τέσσαρα</i>
G. <i>τριῶν</i> <i>τριῶν</i> <i>τριῶν</i>	G. <i>τεσσάρων</i> <i>τεσσάρων</i> <i>τεσσάρων</i>
D. <i>τρισί</i> <i>τρισί</i> <i>τρισί</i>	D. <i>τέσσαρσι</i> <i>τέσσαρσι</i> <i>τέσσαρσι</i>
A. <i>τρεῖς</i> <i>τρεῖς</i> <i>τρία</i>	A. <i>τέσσαρας</i> <i>τέσσαρας</i> <i>τέσσαρα</i>

4. The Cardinal numbers from *πέντε*, *five*, to *ἑκατόν*, *a hundred*, are indeclinable.

5. After *ἐκατόν*, the larger numbers are regular plural adjectives of the first and second declensions; as,

M.	F.	N.	
διακόσιοι	διακόσιαι	διακόσια	two hundred
τριακόσιοι	τριακόσιαι	τριακόσια	three hundred
χίλιοι	χίλια	χίλια	a thousand
δισχίλιοι	δισχίλια	δισχίλια	two thousand
μύριοι	μύρια	μύρια	ten thousand
δισμύριοι	δισμύρια	δισμύρια	twenty thousand

Obs. 4. In the composition of numbers, either the smaller precedes, and the two are joined by *καί*; or the greater precedes, in which case the *καί* is generally omitted; thus, *πέντε καὶ εἴκοσι*, or *εἴκοσι πέντε*, *twenty-five*; *πέμπτος καὶ εἰκοστός*, or *εἰκοστός πέμπτος*, *twenty-fifth*. When three numbers are reckoned together, the greatest comes first, and so on in succession, with the conjunction *καί*; as, *ἑπὶ ἑκατόν καὶ εἴκοσι καὶ ἑπτὰ*, *a hundred and twenty-seven ships*.

Obs. 5. Instead of the numbers compounded with *eight* or *nine*, more frequent use is made of the circumlocution *ἐνός* (or *μῆς*) *δέοντος*, &c.; thus, *ἑπὶ μῆς δέονσαι εἴκοσι*, *twenty ships wanting one*, i. e. *nineteen ships*; *ἑττα δυνάμεις δέοντα εἴκοσι*, *twenty years wanting two*, i. e. *eighteen years*.

163.—§ 52. II. ORDINAL NUMBERS.

The ordinal numbers are formed from the cardinal. All under twenty, except *second*, *seventh*, and *eighth*, end in *τος*; from twenty upwards, all end in *στός*, and, in their inflection, are regular adjectives of the first and second declensions; thus,

πρῶτος	πρώτη	πρῶτον	first
(πρότερος	πρότερα	πρότερον	first of the two)
δεύτερος	δεύτερα	δεύτερον	second
τρίτος	τρίτη	τρίτον, &c.	third

Obs. 1. In order to express half, or fractional numbers in money, measures, and weights, the Greeks used words compounded of *ἡμι*, *half*, and the name of the weight, &c. (*μυῖα*, *ὀβολός*, *τάλαντον*), having the adjective termination *ον*, *ιον*, *αῖον*, appended to it, and placed before the ordinal number, of which the half

is taken ; as, *τρίτον ἡμιστάλαντον*, $2\frac{1}{2}$ talents ; i. e. the first a talent, the second a talent, the third a half talent, and so of others. In like manner the Latin *sestertius*, $2\frac{1}{2}$ asses by syncope from *semis-tertius* ; the first an *as*, the second an *as*, the third a *half as* (*tertius semis*).

From this must be distinguished the use of the same compounds in the plural, preceded by the *cardinal* number which, in that case, mean simply so many half talents ; thus, *τρία ἡμιστάλαντα*, not $2\frac{1}{2}$ talents, but three half talents, or one and a half.

Obs. 2. From the ordinal numbers are formed numerals in αἰος, expressing "on what day ;" as, δευτεραῖος, on the second day ; τριταῖος, on the third day, &c.

§ 53. THE GREEK NOTATION OF NUMBERS.

164.—The Greeks used the letters of the alphabet in three different ways, to denote numbers.

1. To express a small series of numbers, each letter was reckoned according to its order in the alphabet ; as, α, 1, β, 2, ε, 5, ω, 24. In this manner the books of Homer's *Iliad* and *Odyssey* are distinguished. The technical syllable *HNT* (ηντ), will assist the memory in using this kind of notation ; for if the alphabet be divided into four equal parts, η will be the first letter of the second part, that is 7 ; ν, of the third, or 13 ; and τ of the fourth, or 19.

2. The capital letters were used, in denoting larger series of numbers, thus ; *I*, 1, *II* for πέντε, 5, *Δ* for δέκα, 10, *H* for Ηεκατόν, 100, *X* for χίλιοι, 1000, and *M* for μύριοι, 10,000. A large *II* round any of these characters, except *I*, denoted five times as much as that character represented ; as, $\overline{\Delta}$, 50 ; \overline{M} for 50,000.

3. To express the 9 units, the 9 tens, and the 9 hundreds, the Greeks divided the alphabet into three parts ; but, as there are only 24 letters, they used ς', called ἐπίσημον, for 6 ; 5, called κόππα, for 90 ; and Ϙ, called σαμπι, for 900. In using this kind of notation, the memory will be assisted by the technical syllable *AIP* ; that is, *A'*, denotes 1 ; *I'*, 10 ; and *P'*, 100. It is to be observed, also, that all the numbers under 1000, are denoted by letters with a small mark like an accent, over them ; and that a similar mark placed *under* any letter, denotes that it represents so many thousands.

165.—TABLE OF NUMERALS.

	Cardinal		Ordinal
1	α'	εἷς	πρῶτος
2	β'	δύο	δεύτερος
3	γ'	τρεις	τρίτος
4	δ'	τέσσαρες	τέταρτος
5	ε'	πέντε	πέμπτος
6	ς'	ἕξ	ἕκτος
7	ζ'	ἐπτά	ἑβδομος
8	η'	ὀκτώ	ὀγδοος
9	θ'	ἐννέα	ἐννατος
10	ι'	δέκα	δέκατος
11	ια'	ἐνδεκά	ἐνδέκατος
12	ιβ'	δωδέκα	δωδέκατος
13	ιγ'	τρισκαίδεκα	τρισκαίδέκατος
14	ιδ'	τεσσαρεσκαίδεκα	τεσσαρακαίδέκατος
15	ιε'	πεντεκαίδεκα	πεντεκαίδέκατος
16	ις'	ἑκκαίδεκα	ἑκκαδέκατος
17	ιζ'	ἑπτακαίδεκα	ἑπτακαίδέκατος
18	ιη'	ὀκτωκαίδεκα	ὀκτωκαίδέκατος
19	ιθ'	ἐννεακαίδεκα	ἐννεακαίδέκατος
20	κ'	εἴκοσι	εἰκοστός
21	κα'	εἴκοσι εἷς	εἰκοστός πρῶτος
30	λ'	τριακόνα	τριακοστός
40	μ'	τεσσαράκοντα	τεσσαρακοστός
50	ν'	πεντήκοντα	πεντηκοστός
60	ξ'	ἑξήκοντα	ἑξηκοστός
70	ο'	ἑβδομήκοντα	ἑβδομηκοστός
80	π'	ὀγδοήκοντα	ὀγδοηκοστός
90	ς'	ἐννιήκοντα	ἐννηνηκοστός
100	ρ'	ἑκατόν	ἑκατοστός
200	σ'	διακόσιοι	διακοσιοστός
300	τ'	τριακόσιοι	τριακοσιοστός
400	υ'	τεσσαρακόσιοι	τεσσαρακοσιοστός
500	φ'	πεντακόσιοι	πεντακοσιοστός
600	χ'	ἑξακόσιοι	ἑξακοσιοστός
700	ψ'	ἑπτακόσιοι	ἑπτακοσιοστός
800	ω'	ὀκτακόσιοι	ὀκτακοσιοστός
900	Ϟ	ἐννεακόσιοι	ἐννεακοσιοστός
1,000	α,	χίλιοι	χιλιοστός
2,000	β,	δισχίλιοι	δισχιλιοστός
3,000	γ,	τρισχίλιοι	τρισχιλιοστός
4,000	δ,	τετρακισχίλιοι	τετρακισχιλιοστός
5,000	ε,	πεντακισχίλιοι	πεντακισχιλιοστός
6,000	ς,	ἑξακισχίλιοι	ἑξακισχιλιοστός
7,000	ζ,	ἑπτακισχίλιοι	ἑπτακισχιλιοστός
8,000	η,	ὀγδοκισχίλιοι	ὀγδοκισχιλιοστός
9,000	θ,	ἐννεακισχίλιοι	ἐννεακισχιλιοστός
10,000	ι,	μύριοι	μυριοστός
20,000	κ,	δισμύριοι	δισμυριοστός
50,000	ν,	πεντακισμύριοι	πεντακισμυριοστός
100,000	ρ,	δεκακισμύριοι	δεκακισμυριοστός

Thus the number 1853 is α, ω' ν' γ'.

OTHER CLASSES OF NUMERALS.

166.—From the cardinal numbers are formed—

1st. The *Numeral adverbs*; as, *δύς*, twice, from *δύο*; *τρίς*, thrice, from *τρεῖς*; and from the others, by adding the termination *κις*, *άκις*, or *τάκις*; as, *τεσσαράκις*, *ἑξάκις*, *ἑκατοντάκις*, four times, six times, a hundred times.

2d. *Multiple numbers* in *πλόος*, contracted *πλοῦς*; as, *διπλόος*, two-fold; *τριπλόος*, three-fold; *τετραπλόος*, four-fold.

3d. *Proportionals* in *πλάσιος*; as, *τριπλάσιος*, three times as much; *τετραπλάσιος*, four times as much.

4th. *Substantives* in *άς*, *άδος*, which express the name of the several numbers; as, *μονάς*, Gen. *-άδος*, the number one, unity; *δυνάς*, the number two; *δεκάς*, the number ten; *εἰκάς*, the number twenty; *τριακάς*, the number thirty, &c.

Note. The substantive numerals are commonly employed to express the higher numbers; thus, *δέκα μυριάδες*, 100,000; *ἑκατὸν μυριάδες*, a million. Sometimes the smaller numbers, added to the larger, are likewise expressed by substantives; thus, 517,610, *πεντήκοντα μυριάδες καὶ μιά, χιλιάδες τε ἑπτὰ καὶ πρὸς ἑκατοντάδες ἕξ καὶ δεκάς*.

5th. The *Distributives*, answering to the question, *in how many parts?* are formed in *χα*; as, *δίχα*, *τρίχα*, *τέτραχα*, *πένταχα*; *in two parts, in three parts, &c.*, and connected with these are such adverbs as, *τριχῇ*, trebly, *τριχοῦ*, in three places, &c.

Obs. When other parts of speech are compounded with numerals, the first four assume the following forms, viz.: *μονο-*, one; *δι-*, two; *τρι-*, three; *τετρα-*, four; as, *μονόκερως*, *δίκερως*, *τρίπους*, *τετράπους*, one-horned, two-horned, three-footed, four-footed.

§ 54. COMPARISON OF ADJECTIVES.

167. Adjectives have three degrees of comparison, the *Positive*, *Comparative*, and *Superlative*.

168. The *Positive* expresses a quality simply; the *Comparative* asserts it in a *higher* or *lower degree* in one object than in another, or, than in several taken together; and the *Superlative*, in the highest or lowest degree compared with several taken separately; thus, "gold is *heavier* than silver; it is the *most precious* of metals." Hence, those adjectives only can be compared whose signification admits the distinction of more or less.

The superlative in Greek, as in Latin and English, often expresses only a very high degree of the quality, without implying comparison, and may be called the *superlative of eminence*.

§ 55. GENERAL RULE.

169.—The comparative degree is formed by adding *τερος* to the positive; and the *superlative*, by adding *τατος*; thus,

Positive.	Comparative.	Superlative.
μάκαρ	μακάρ-τερος	μακάρ-τατος
εὔνους	εὐνούς-τερος	εὐνούς-τατος
κακόνους	κακονούς-τερος	κακονούς-τατος
ἀπλόος-ἀπλοῦς	ἀπλούς-τερος	ἀπλούς-τατος

170.—SPECIAL RULES.

1. Adjectives in *εις* reject *ι*; as,

χαρίεις	χαριέσ-τερος	χαριέσ-τατος
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2. Adjectives in *ος* reject *ς*; and also, after a short syllable, change *ο* into *ω*; thus,

ὀρθός	ὀρθό-τερος	ὀρθό-τατος
δίκαιος	δικαίό-τερος	δικαίό-τατος
πονηρός	πονηρό-τερος	πονηρό-τατος
θαυμαστός	θαυμαστό-τερος	θαυμαστό-τατος
δηλός	δηλό-τερος	δηλό-τατος

ος after a short syllable:

σοφός	σοφώ-τερος	σοφώ-τατος
κενός	κενώ-τερος	κενώ-τατος
φοβερός	φοβερώ-τερος	φοβερώ-τατος
φανερός	φανερώ-τερος	φανερώ-τατος
χαλεπός	χαλεπώ-τερος	χαλεπώ-τατος

Obs. The change of *ο* into *ω* is made, to prevent the concurrence of four short syllables. Hence *ο*, after a doubtful vowel considered long, remains unchanged; but if considered short, the *ο* is changed into *ω*; thus, *ἐντίμος* has *ἐντιμότερος*, and *ἰσχυρός* has *ἰσχυρότερος*; because *ι* and *υ* are considered *long*; but *ἀγριος* has *ἀγριώτερος*, and *ικανός*, *ικανώτερος*, &c., because the *ι* and *α* are considered *short*.

3. Adjectives in *ας*, *ης*, and *υς*, add to the neuter gender; as,

<i>μέλας</i>	<i>μέλαινα</i>	<i>μέλαν</i> ;	<i>μελάν-τερος</i> , &c.
<i>εὐσεβής</i>	<i>εὐσεβής</i>	<i>εὐσεβές</i> ;	<i>εὐσεβέσ-τερος</i> , &c.
<i>εὐρύς</i>	<i>εὐρεῖα</i>	<i>εὐρύ</i> ;	<i>εὐρύ-τερος</i> , &c.

4. Adjectives in *ων* and *ην* add to the nominative plural masculine; as,

<i>ἄφρων</i>	N. P. <i>ἄφρονες</i>	<i>ἄφρονέσ-τερος</i> , &c.
<i>τερην</i>	" <i>τερήνες</i>	<i>τερηνέσ-τερος</i> , &c.

Exc. But *πέπων* makes *πεπαίτερος*, &c., and *πίων*,—*πύστερος*, *πύστατος*.

§ 56. COMPARISON BY *ίων* AND *ιστος*.

171.—Some adjectives are compared by *ίων* and *ιστος*; viz.,

1. Some in *ρος*, derived from substantives. These form the comparative and superlative, not from the adjective, but from the substantive; thus,

<i>ἐχθρός</i> , inimical,	from <i>ἐχθός</i> , enmity,	<i>ἐχθίων</i> , <i>ἐχθιστος</i> .
<i>οἰκτός</i> , compassionate,	<i>οἶκος</i> , compassion,	<i>οἰκτίων</i> , <i>οἰκτιστος</i> .
<i>αἰσχρός</i> , base,	<i>αἶσχος</i> , baseness,	<i>αἰσχίων</i> , <i>αἰσχιστος</i> .
<i>μακρός</i> , long,	<i>μήκος</i> , length,	<i>μηκίων</i> , <i>μήκιστος</i> .

Also *καλός*, beautiful, has *καλλίων*, *κάλλιστος*, as if from *κάλλος*, beauty.

2. Some in *υς* are compared both ways; as,

<i>βαθύς</i> , deep,	<i>βαθύτερος</i> ,	<i>βαθύτατος</i> .
and	<i>βαθίων</i> ,	<i>βάθιστος</i> .

In like manner compare *βραδύς*, slow; *ταχύς*, swift; *παχύς*, thick; *γλυκύς*, sweet; *ώκύς*, quick; &c.

3. *ῥάδιος*, easy, has *ῥαῖων*, *ῥαῖστος*; or, with *ε* subscribed, *ῥάων*, *ῥᾶστος*.

Note. Some of these, and of others compared in this way, are occasionally found compared by *τερος* and *τατος*. *Ταχύς* also has a comparative *θάσσων*, Att. *θάττων*. The comparatives in *ων* are declined like *σώφρων*, 159-1.

172.—§ 57. IRREGULAR COMPARISON.

The following adjectives are irregular in their comparison; viz.,

ἀγαθός, good	ἀμείνων	ἀγαθώτατος	
	ἀρείων	ἀριστος	from Ἄρης, Mars
	βελτίων	βέλτιστος	from βούλομαι, I wish
	κρείσσω	κράτιστος	from κρατὺς, brave
	λῶϊων	λῶστος	from λῶ, for θέλω, I wish
κακός, bad	φέρτερος	φερότατος	from φέρω, I bear
		φείριστος	
		φερότιστος	
μέγας, great	κακίων	κάκιστος	
	χείρων	χείριστος	
πολύς, many	μείζων	μέγιστος	
ἐλαχύς, small	πλείων	πλείστος	
μικρός, little	ἐλάσσων	ἐλάχιστος	
	ῥησων, or μείων, or μικρότερος;	μικρότατος	

§ 58. DEFECTIVE COMPARISON.

173.—Some adjectives in the comparative and superlative degrees, have no positive, but are formed from—

1. NOUNS; as,

βασιλεύς	a king	βασιλεύτερος	βασιλεύτατος
κέρδος	gain	κερδίων	κέρδιστος
Θεός	God	θεώτερος	
κλέπτης	a thief		κλεπτίστατος
κῦδος	glory	κυδίων	κύδιστος
κύων	a dog	κύντερος	
πλήκτης	a striker		πληκτίστατος
πότης	a drinker		ποτίστατος
ῥίγος	cold, rigor	ῥηγίων	ῥίγιστος
φῶρ	a thief		φώρτατος

2. PRONOUN; as,

αὐτός	self	αὐτότατος
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3. PARTICIPLE; as,

ἐρῶμενος	strong	ἐρῶμενέστερος	ἐρῶμενίστατος
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4. ADVERBS; AS,

ἄνω	up	ἄνω-τερος	-τατος
ἄφρα	immediately	ἄφάρ-τερος	
ἐγγύς	near	{ ἐγγύ-τερος ἐγγ-ίων	{ -τατος -ιστος
ἔξω	out	ἔξω-τερος	-τατος
κάτω	down	κατώ-τερος	-τατος
ἐς	in	ἐσώ-τερος	-τατος
ὀπίσω	back	ὀπισώ-τερος	-τατος
πέραν	beyond	περαί-τερος	-τατος
πόρῳ	far	πορῳά-τερος	-τατος
πρωί	early	πρωϊά-τερος	-τατος
ὑψι	highly		ὑψιστος

5. PREPOSITIONS; AS,

πρό	before	πρό-τερος	πρό-τατος	whence	πρωτός
ὑπέρ	over	ὑπέρ-τερος	ὑπέρ-τατος	whence	ὑπατος

174.—Some comparatives and superlatives are again compared; as,

λωίων, better	λωύτερος
μείων, less	μειότερος
ῥαίων, easier	τὸ ῥαότερον
καλλίων, more beautiful	τὸ καλλιώτερον
χειρίων, { worse	{ τὸ χειριότερον
χειρών, { worse	{ and χειρότερον
χειρίστος, worst	ἡ χειριστοτέρη
κύνιστος, most glorious	κυνίστατος
ἐλάχιστος, least	ἐλαχιστότερος
πρώτος, first	πρωτίστος

175.—Some words ending in *ης*, of the first declension, are compared; thus (see 160, *Obs.* 2),

ὑβριστής, an insolent man	ὑβριστό-τερος	ὑβριστό-τατος
πλεονέκτης, an avaricious man	—	πλεονεκτίς-τατος

176.—§ 59. DIALECTS OF COMPARISON.

1. The Attics compare many adjectives in *ος*, *ης*, and *ξ*, by *-ίστατος* *-ίστατος*, *-αίτερος* *-αίτατος*, and *-έστερος* *-εστατος*; as,

λάλος, <i>loquacious</i>	λαλίσ-τερος	-τατος
φίλος, <i>friendly</i>	φιλαί-τερος	-τατος
by Syncope,	φίλ-τερος	-τατος and φίλιστος
σπουδαῖος, <i>diligent</i>	σπουδαιός-τερος	-τατος
ἄφθονος, <i>not envenying</i>	ἄφθονός-τερος	-τατος
παλαιός, <i>old</i>	παλαί-τερος	-τατος
γεραίος, <i>an old man</i>	γεραί-τερος	-τατος
ἄρπαξ, <i>ravenous</i>	ἄρπαγίς-τερος	-τατος
πλεονέκτης, <i>avaricious</i>	πλεονεκτίς-τερος	-τατος
ψεύδης, <i>false</i>	ψευδής-τερος	-τατος

2. Dialects of particular comparatives and superlatives, are, for κρείσσω, I. and D. κρέσσω, *better*; χείρων, P. χερείων, I. dat. χέρηι, acc. χέρηα, nom. plur. χέρηες;—μείζων, I. μέζων, D. μάσσω, *greater*; with others which may be learned by practice in reading.

§ 60. THE PRONOUN.

177.—A Pronoun is a word used instead of a noun.

178.—Pronouns may be divided into *Personal, Possessive, Definite, Reflexive, Reciprocal, Demonstrative, Relative, Interrogative, and Indefinite*. Of these the Personal only are substantives; the rest are adjectives.

I. PERSONAL PRONOUNS.

179.—The Substantive or Personal Pronouns are ἐγώ, *I*, of the first person; σύ, *thou*, of the second; and οὗ, *of himself, of herself, of itself*, of the third (56); they have the same accidents as nouns (55); are of all genders; and, in construction, take the gender and number of the noun for which they stand. They are thus declined:

ἐγώ, I. First Person, M. or F.

Singular.	Dual.	Plural.
N. <i>ἐγώ</i>		N. <i>ἡμεῖς</i>
G. <i>ἐμοῦ</i> or <i>μοῦ</i>	N. A. <i>νώϊ</i> or <i>νώ</i>	G. <i>ἡμῶν</i>
D. <i>ἐμοί</i> or <i>μοί</i>	G. D. <i>νώϊν</i> or <i>νῶν</i>	D. <i>ἡμῖν</i>
A. <i>ἐμέ</i> or <i>μέ</i>		A. <i>ἡμᾶς</i>

σύ, thou. Second Person, M. or F.

Singular.	Dual.	Plural.
N. V. <i>σύ</i>		N. V. <i>ὑμεῖς</i>
G. <i>σοῦ</i>	N. A. V. <i>σφῶϊ</i> or <i>σφώ</i>	G. <i>ὑμῶν</i>
D. <i>σοί</i>	G. D. <i>σφῶϊν</i> or <i>σφῶν</i>	D. <i>ὑμῖν</i>
A. <i>σέ</i>		A. <i>ὑμᾶς</i>

οὗ, of himself, of herself, of itself. Third Person, M., F., or N.

Singular.	Dual.	Plural.
N. —		N. <i>σφεῖς</i> , Neut. <i>σφέα</i>
G. <i>οῦ</i>	N. A. <i>σφωέ, σφώ</i>	G. <i>σφῶν</i>
D. <i>οῖ</i>	G. D. <i>σφωίν</i>	D. <i>σφίσι</i>
A. <i>εἶ</i>		A. <i>σφᾶς</i> , Neut. <i>σφέα</i>

180.—OBSERVATIONS.

1. The monosyllable forms *μοῦ, μοί, μέ*, are always enclitic, 21–23, and have their accent thrown back on the preceding word. They are never governed by a preposition.

2. In the dual, the forms *νώ* and *σφώ* are sometimes written *νώ* and *σφῶ*.

3. The third personal pronoun, like *sui* in Latin, wants the nominative singular, and is commonly used by the Attic prose writers in a reflexive sense; i. e. it refers to the subject of the proposition in which it stands; or of the foregoing, if the second be sufficiently connected with it. Thus used, it is translated *of himself, of herself, of itself, &c.* In Homer and Herodotus, and the Attic poets, it is more frequently used as the pronoun of the third person, for the nominative of which they use the relative *ὅς*; as, *ὅς ἔφη, he said.* This pronoun, however, is but little in use, the definite *αὐτός*, 182, and the reflexive *ἑαυτοῦ*, 183, being used instead of it. The nominative (not now in use) appears to have been anciently *ζ*, from which was derived the Latin *is*. A neuter form of the nominative and accusative plural, *σφέα*, occurs in Herodotus.

§ 61. II. POSSESSIVE PRONOUNS.

181.—The POSSESSIVE PRONOUNS denote possession, and are derived from the substantive pronouns.

1. In *signification*, they correspond to the genitive of their primitives, for which they may be considered as a substitute; thus, ὁ ἀδελφὸς ἐμοῦ, *the brother of me*, and ὁ ἐμὸς ἀδελφός, *my brother*, are synonymous expressions.

2. In *form*, they are regular adjectives of the first and second declensions, and are declined like καλός, 144. They are derived as follows :

From ἐμέ	comes ἐμός	-ή	-όν	my.
σέ	σός	σή	σόν	thy
ἐ	ός	-ή	-όν	his
ῥῶϊ	ῥωῖτερ-ος	-α	-ον	our, i. e. of us two
σφῶϊ	σφωῖτερ-ος	-α	-ον	your, i. e. of you two
ἡμεῖς	ἡμέτερ-ος	-α	-ον	our
ὑμεῖς	υμέτερ-ος	-α	-ον	your
σφεῖς	σφέτερ-ος	-α	-ον	their
Doric	σφ-ός	-ή	-όν	

Obs. To this class also belong ἡμεδαπός, *one of our country*; ὑμεδαπός, *one of your country*. But ποδαπός; *of what country?* more properly belongs to the interrogative,—and ἄλλοδαπός, *one of another country*, to the indefinite pronouns.

§ 62. III. THE DEFINITE PRONOUN.

182.—The DEFINITE PRONOUN αὐτός is used to give a closer or more definite signification of a person or thing.

This pronoun has three different significations.

1. In the nominative it adds the force of the English *self* to the word to which it belongs; as, ἐγὼ αὐτός, *I myself*; σὺ αὐτός, *thou thyself*; αὐτός, *he himself*: so also, in the oblique cases, when it begins a clause; as, αὐτὸν εἶδρακα, *I have seen the person himself*.

2. In the oblique cases, after another word in the same clause,

it is used for the third personal pronoun, and signifies *him, her, it, them*; as, *οὐχ εώρακας αὐτόν, thou hast not seen him.*

3 With the article before it, it signifies *the same*; as, *ὁ αὐτὸς ἄνθρωπος, the same man.*

Obs. In the last sense when the article ends with a vowel, it often combines with the pronoun, forming one word; thus, *ταὐτοῦ*, for *τοῦ αὐτοῦ*; *ταύτῃ*, for *τῇ αὐτῇ*; *ταῦτά*, for *τὰ αὐτά*, &c. When thus combined, the neuter ends in *ον* as well as *ο*. The combined *ταύτῃ* and *ταῦτά* must be carefully distinguished from *ταύτη* and *ταῦτα*, parts of *οὗτος*, 185. The former has the *Spiritus lenis* (') over the *υ*, the latter has not.

4. The definite pronoun *αὐτός* is thus declined.

Singular.				Dual.			Plural.		
N.	<i>αὐτ-ός</i>	-ή	-ό	N. A.			N.	<i>αὐτ-οί</i>	-αί -ά
G.	<i>αὐτ-οῦ</i>	-ῆς	-οῦ	<i>αὐτ-ώ</i>	-ά	-ώ	G.	<i>αὐτ-ῶν</i>	-ῶν -ῶν
D.	<i>αὐτ-ῷ</i>	-ῇ	-ῷ	G. D.			D.	<i>αὐτ-οῖς</i>	-αῖς -οῖς
A.	<i>αὐτ-όν</i>	-ήν	-ό	<i>αὐτ-οῖν</i>	-αῖν	-οῖν	A.	<i>αὐτ-οῖς</i>	-άς -ά

In the same manner are declined :

<i>ἄλλος</i>	<i>ἄλλη</i>	<i>ἄλλο</i>	<i>another</i>
<i>ὅς</i>	<i>ῇ</i>	<i>ὅ</i>	<i>who, which</i>
<i>ἐκεῖνος</i>	<i>ἐκεῖνη</i>	<i>ἐκεῖνο</i>	<i>that</i>

§ 63. IV. REFLEXIVE PRONOUNS.

183.—REFLEXIVE PRONOUNS are such as relate to the subject of the proposition in which they stand.

1. The Reflexive pronouns are formed from the accusative singular of the personal pronouns, with the oblique cases of *αὐτός*. They are *ἐμαυτοῦ, of myself*; *σεαυτοῦ, of thyself*; *ἐαυτοῦ, of himself*; and are thus declined.

Singular.				Plural.		
G.	<i>ἐαντ-οῦ</i>	-ῆς	-οῦ	G.	<i>ἐαντ-ῶν</i>	-ῶν -ῶν
D.	<i>ἐαντ-ῷ</i>	-ῇ	-ῷ	D.	<i>ἐαντ-οῖς</i>	-αῖς -οῖς
A.	<i>ἐαντ-όν</i>	-ήν	-ό	A.	<i>ἐαντ-οῖς</i>	-άς -ά

2. In the same manner are declined *ἐμαυτοῦ* and *σεαυτοῦ*, without the neuter gender, but, in the singular number only. In

the dual and plural, the parts of the compound are used separately; as, *ἡμῶν αὐτῶν*, of ourselves.

3. Homer never uses the compound form even in the singular; but, *ἐμὲ αὐτόν*; *σὲ αὐτόν*, &c.

4. The contracted forms *σαντοῦ* and *αἰτοῦ*, &c., are often used for *σεαντοῦ* and *ἐαντοῦ*.

5. Sometimes in the singular, and often in the plural, *ἐαντοῦ* is used by the Attics in the first and second, as well as in the third person. They are all sometimes used as reciprocals, 184; and, in some grammars, they are so denominated.

6. In these compounds, instead of *αυ*, the Ionics have *ων*, and retain *ε* before it; thus, *ἐμεωντοῦ*, *σεωντόν*, &c., for *ἐμαντοῦ*, &c.

§ 64. V. RECIPROCAL PRONOUN.

184.—The RECIPROCAL PRONOUN indicates a mutual relation between different persons, expressed in English by the phrase *one another*.

This pronoun is formed from *ἄλλος*, wants the singular, and is thus declined:

Dual.				Plural.					
G.	ἄλλήλ-	-οιν	-αιν	-οιν	G.	ἄλλήλ-	-ων	-ων	-ων
D.	ἄλλήλ-	-οιν	-αιν	-οιν	D.	ἄλλήλ-	-οις	-αις	-οις
A.	ἄλλήλ-	-ω	-α	-ω	A.	ἄλλήλ-	-ους	-ας	-α

The Dual is seldom used.

§ 65. VI. DEMONSTRATIVE PRONOUNS.

185.—The DEMONSTRATIVE PRONOUNS are such as point out with precision a person or thing already known. They are,

οὗτος	αὕτη	τοῦτο	} <i>this, the latter, the one.</i>
ὁδε	ἡδε	τόδε	
ἐκεῖνος	ἐκείνη	ἐκεῖνο	<i>that, the former, the other.</i>

1. *Ὅδε*, *ἡδε*, *τόδε*, *this*, is simply the article *ὁ*, *ἡ*, *τό*, rendered emphatic by the enclitic *δε* annexed through all its cases, 140-3. *Ἐκεῖνος* is declined like *αὐτός*, 182-4.

Οὗτος, like the article, takes the initial *τ* in the oblique cases, and is thus declined :

Singular.		
N. V.	<i>οὗτος</i>	<i>αὗτη</i> <i>τούτο</i>
G.	<i>τούτου</i>	<i>ταύτης</i> <i>τούτου</i>
D.	<i>τούτῳ</i>	<i>ταύτῃ</i> <i>τούτῳ</i>
A.	<i>τούτον</i>	<i>ταύτην</i> <i>τούτο</i>
Dual.		
N. A. V.	<i>τούτω</i>	<i>ταῦτα</i> <i>τούτω</i>
G. D.	<i>τούτων</i>	<i>ταύτων</i> <i>τούτων</i>
Plural.		
N. V.	<i>οὗτοι</i>	<i>αὗται</i> <i>ταῦτα</i>
G.	<i>τούτων</i>	<i>τούτων</i> <i>τούτων</i>
D.	<i>τούτοις</i>	<i>ταύταις</i> <i>τούτοις</i>
A.	<i>τούτους</i>	<i>ταύτας</i> <i>ταυτα</i>

Obs. The correlatives *τοσοῦτος*, *τοιούτος*, and *τηλικούτος* have either *ον* or *ο* in the nominative and accusative singular neuter; thus,

N.	<i>τοσοῦτος</i>	<i>τοσαύτη</i>	<i>τοσοῦτον</i> , or <i>τοσοῦτο</i>
G.	<i>τοσοῦτου</i> , &c.		

2. Among the Attics, the demonstratives were rendered emphatic by adding *ι* to the termination; as, *οὔτοσί*, *τοντουί*, *τουτωί*, &c. But when the final vowel is *α*, or *ο*, or *ε*, it is dropped, and *ι* put in its place; thus, *ὅδε*, *τούτο*, *ταῦτα*, with the emphatic *ι* are written *ὅδι*, *τουτί*, *ταντί*. When *γε* or *δε* follows the demonstrative, the *ι* is placed after it, e. g. *τούτό γε* with *ι* becomes *τουτογι*. This suffix always draws the accent to itself. A similar emphasis is expressed in Latin by annexing the syllables *met*, *te*, *pte*, *ce*; as, *egomet*, *tute*, *meapte*, *hicce* (Lat. Gr. 118–4; 121, Obs. 4; 123–3). The *ι* added by the Attic and Ionian writers to the Dative Plural, however, is not emphatic but merely euphonic.

3. The emphatic *ι* is annexed also to the compounds of *οὗτος*, and a few of the correlatives; such as *τοσοῦτος*, *τοιούτος*, *τηλικούτος*, *τόσος*, &c., making *τοσουντοσί*, &c.

§ 66. VII. RELATIVE PRONOUN.

186.—The RELATIVE PRONOUN is one that relates to, and connects its clause with, a noun or pronoun going before it, called the antecedent.

1. The relative ($\delta\varsigma$, η , δ , *who, which, that*, is declined like $\alpha\upsilon\tau\acute{o}\varsigma$ (182-4). It is rendered emphatic by adding the enclitic syllable $\pi\epsilon\rho$; as, $\delta\sigma\pi\epsilon\rho$, $\eta\pi\epsilon\rho$, $\delta\pi\epsilon\rho$, 403-20.

2. The Ionic and Doric writers, and the Attic tragedians, instead of $\delta\varsigma$, use the article \acute{o} , η , $\tau\acute{o}$, as a relative.

3. Instead of $\delta\varsigma$, the compound pronoun $\delta\sigma\tau\iota\varsigma$ is used as a relative after $\pi\acute{\alpha}\varsigma$, or any word in the singular expressing an *indefinite number*; and $\acute{o}\sigma\sigma\iota$, after the same words in the plural; as, $\pi\acute{\alpha}\varsigma$ $\delta\sigma\tau\iota\varsigma$, *every one who*; $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ $\acute{o}\sigma\sigma\iota$, *all who*.

§ 67. VIII. INTERROGATIVE PRONOUN.

187.—The INTERROGATIVE PRONOUN is used in asking a question; as, $\tau\acute{\iota}\varsigma$ $\acute{\epsilon}\pi\omicron\iota\eta\sigma\epsilon$; *Who did it?*

1. The interrogative $\tau\acute{\iota}\varsigma$, $\tau\acute{\iota}$; *who? which? what?* has the acute accent on the first syllable, and is thus declined:

Singular.			Dual.	Plural.
N. $\tau\acute{\iota}\varsigma$	$\tau\acute{\iota}\varsigma$	$\tau\acute{\iota}$	N. A.	N. $\tau\acute{\iota}\nu\epsilon\varsigma$, $\tau\acute{\iota}\nu\epsilon\varsigma$, $\tau\acute{\iota}\nu\alpha$,
G. $\tau\acute{\iota}\nu\omicron\varsigma$	$\tau\acute{\iota}\nu\omicron\varsigma$, $\tau\acute{\iota}\nu\omicron\varsigma$	$\tau\acute{\iota}\nu\epsilon$	$\tau\acute{\iota}\nu\epsilon$, $\tau\acute{\iota}\nu\epsilon$	G. $\tau\acute{\iota}\nu\omega\iota\iota$, $\tau\acute{\iota}\nu\omega\iota\iota$, $\tau\acute{\iota}\nu\omega\iota\iota$,
D. $\tau\acute{\iota}\iota$	$\tau\acute{\iota}\iota$, $\tau\acute{\iota}\iota$	G. D.		D. $\tau\acute{\iota}\sigma\iota$, $\tau\acute{\iota}\sigma\iota$, $\tau\acute{\iota}\sigma\iota$,
A. $\tau\acute{\iota}\nu\alpha$	$\tau\acute{\iota}\nu\alpha$, $\tau\acute{\iota}$	$\tau\acute{\iota}\nu\omega\iota\iota$, $\tau\acute{\iota}\nu\omega\iota\iota$, $\tau\acute{\iota}\nu\omega\iota\iota$	A. $\tau\acute{\iota}\nu\alpha\varsigma$	$\tau\acute{\iota}\nu\alpha\varsigma$, $\tau\acute{\iota}\nu\alpha$.

In the same manner decline $\acute{o}\tau\iota\varsigma$, $\acute{o}\upsilon\tau\iota\varsigma$, and $\mu\acute{\eta}\tau\iota\varsigma$.

Obs. Instead of the genitive and dative $\tau\acute{\iota}\nu\omicron\varsigma$, $\tau\acute{\iota}\iota$, we often find a secondary form, $\tau\acute{o}\upsilon$, $\tau\acute{\omega}$;

2. The interrogative $\tau\acute{\iota}\varsigma$ has its *responsive* $\delta\sigma\tau\iota\varsigma$, which is thus used: $\tau\acute{\iota}\varsigma$ $\acute{\epsilon}\pi\omicron\iota\eta\sigma\epsilon$; *who did it?* $\acute{o}\upsilon\kappa$ $\acute{o}\iota\delta\alpha$ $\delta\sigma\tau\iota\varsigma$ $\acute{\epsilon}\pi\omicron\iota\eta\sigma\epsilon$, *I know not who did it.* The responsive $\delta\sigma\tau\iota\varsigma$ is declined as follows, and, as will be perceived, disregards the usual rules of accentuation:

Singular.

N. $\delta\sigma\tau\iota\varsigma$	$\eta\tau\iota\varsigma$	$\acute{o},\tau\iota$
G. $\acute{o}\upsilon\tau\omega\varsigma$	$\eta\sigma\tau\omega\varsigma$	$\acute{o}\upsilon\tau\omega\varsigma$
D. $\acute{o}\upsilon\tau\omega\iota$	$\eta\tau\omega\iota$	$\acute{o}\upsilon\tau\omega\iota$
A. $\acute{o}\upsilon\tau\omega\alpha$	$\eta\tau\omega\alpha$	$\acute{o},\tau\iota$

Dual.

N. A. $\acute{o}\tau\omega\epsilon$	$\acute{\alpha}\tau\omega\epsilon$	$\acute{o}\tau\omega\epsilon$
G. D. $\acute{o}\iota\eta\tau\omega\omega\iota$	$\acute{\alpha}\iota\eta\tau\omega\omega\iota$	$\acute{o}\iota\eta\tau\omega\omega\iota$

Plural.

N. οἵτινες	αἵτινες	ἅτινα
G. ὧντινων	ὧντινων	ὧντινων
D. οἷσιν	αἷσιν	οἷσιν
A. οὓσιν	ἄσιν	ἅτινα

3. Instead of ὅστις, Homer uses ὅτις, declined like τίς as above, and instead of the genitive and dative οὗτινος, ᾧτινι, we find the secondary forms ὅτου and ὅτω (*Obs.* above).

4. There appears to have been, among the ancient Greeks, another interrogative pronoun, πός, πῆ, πό, and its responsive ὀπός, ὀπῆ, ὀπό, which have become obsolete, except in two cases, now used adverbially; viz. ποῦ, *where?* πῇ, *in what way?* and hence the responsives ὁποῦ and ὁπῇ. From these are formed the interrogative πότερος, -α, -ον, *which of the two?* and its responsive ὀπότερος, -α, -ον, *which of the two?* with several other adverbs and adjectives still in use; each interrogative having always its own responsive,—the one being the correlative of the other; as,

INTERROGATIVES.

RESPONSIVES.

Adj. ποῖος, of what kind?	ὁποῖος, of what kind.
πόσος, of what number?	ὀπόσος, of what number.
πῆλικος, of what age?	ὀπῆλικος, of what age.
πότερος, which of the two?	ὀπότερος, which of the two.
Adv. πῶς, how?	ὁπῶς, how, &c.; thus,

Πῆλικος ἐστί; *of what age is he?* οὐκ οἶδα ὀπῆλικος, *I know not of what age.* In the same manner the responsives are used without an interrogation preceding; as, ἐπελάθετο ὁποῖος ἦν, *"he forgets of what kind he was."* To these also may be added ποδαπός, *of what country?*

§ 68. IX. INDEFINITE PRONOUNS.

188. The INDEFINITE PRONOUNS are such as denote persons or things *indefinitely*. They are,

τις	τις	τι	some one.
δεῖνα	δεῖνα	δεῖνα	some one, such a one.
ἄλλος	ἄλλη	ἄλλο	another.
ἕτερος	ἕτερα	ἕτεροι	other, a different one, another.

To which may be added the following *negatives* ; viz.,

οὐτις	οὐτις	οὐτι	} no one.
οὐδεὶς	οὐδεμία	οὐδέν	
μήτις	μήτις	μήτι	
μηδεὶς	μηδεμία	μηδέν	

1. The indefinite *τις* has the grave accent on the last syllable, to distinguish it from *τίς* interrogative, which has the acute accent on the first ; the former is enclitic (21), the latter is not.

2. The indefinite *δεῖνα*, *some one*, of all genders, and always with the article prefixed, is declined like a noun of the third declension ; thus,

Singular.	Dual.	Plural.
N. <i>δεῖνα</i>	N. A.	N. <i>δεῖνες</i>
G. <i>δεῖνος</i>	<i>δεῖνε</i>	G. <i>δείνων</i>
D. <i>δεῖνι</i>	G. D.	D. —
A. <i>δεῖνα</i>	<i>δεῖνον</i>	A. <i>δεῖνας</i>

Δεῖνα is sometimes indeclinable ; as, G. *τοῦ δεῖνα*, D. *τῷ δεῖνα*. *Ἄλλος* is declined like *αὐτός*, 182-4 ; *ἕτερος*, like *φανερός*, 145.

Obs. 1. All words used interrogatively are also used indefinitely, but generally with the accent changed ; thus,

INTERROGATIVES.

πόσος ; *how great ? how many ?*

INDEFINITES.

ποσός, of a certain size or number.

ποῖος ; *of what kind ?*

ποιός, of a certain kind, such.

πηλίκος ; *how old ? how large ?*

πηλίκος, of a certain size or age.

189.—§ 69. CORRELATIVE PRONOMINAL ADJECTIVES.

1. Besides the interrogatives and responsives (187-4), the Greek language has likewise special correlative pronouns, each pair of which has a mutual relation. The latter of the two is expressed in English by *as*.

τόσος *ὅσος* (Lat. *tantus, quantus*), *so great, as*.

τοῖος *οἷος* (Lat. *talis, qualis*), *such, as*.

τηλίκος *ἥλικος* *of the same age, as ; of the same size, as*.

2. When the correlation is more expressly designated, expressing *JUST as great as*, *EXACTLY as great as*, the former pronoun

(τόσος, τοῖος, τηλίκος) has δε or οὗτος attached to it, and the latter has ὅπ' (from ὅπη) prefixed; as,

τοσόσδε } ὀπόσος τοιόσδε } ὀποῖος τηλικόσδε } ὀπηλίκος
 τοσοῦτος } τοιούτος } τηλικούτος }

190.—§ 70. DIALECTS OF THE PRONOUNS.

'Εγώ, I.

	IONIC.	DORIC.	ÆOLIC.	POETIC.
S.	N. —	ἐγών, ἐγώνη. ἐγώγα, ἐγώνγα. ἐμεῦ.	ἔγω, ἔγων. B. ἰῶ, ἰωγα. B. ἐμοῦς.	ἔγῳ. ἐμέθεν.
	G. ἐμεῖο, ἐμέο. ἐμέθεν.			
	D. —	ἐμίν.	ἔμοι, B. ἐμύ.	
D. N. A.	—	ἄμέ, ἄμμε.		
P.	N. ἡμέτες.	ἄμεις, ἄμμις.		ἄμμις.
	G. ἡμέων.	ἄμῶν, ἀμέων.	ἄμμων, ἀμμέων.	ἡμέτων.
	D. —	ἄμιν, ἀμῖν.	ἄμμι, ἄμμιν, ἄμμεσιν.	ἡμίν.
	A. ἡμέας.	ἄμᾱς, ἄμέ, ἄμμι.	ἄμμας, ἀμμέας.	ἡμέϊας, ἄμμι.

Σύ, Thou.

S.	N. V.	τύ, τύνη, τύγα.	τοῖνη.	
	G. σεῖο, σέο, σέθεν.	τεῦ, τεῖς, τειοῖς.	σεῦ, σέθεν	σειοθεν
	D. —	τοί, τίν, τέιν.	τίνη.	
	A. —	τέ, τύ.	τίν, τεῖν.	
D. N. A. V.	—	ὑμέ, ὕμμε.		
P.	N. V. ὑμέτες.	ὑμεις, ὕμμις.		ὕμμις, ὕμμις.
	G. ὑμέων.	ὑμῶν.	ὕμμων, ὕμμέων.	ὑμείων.
	D. —	ὑμίν, ὑμῖν.	ὕμμι, ὕμμιν, ὕμμεσιν.	
	A. ὑμέας.	ὑμᾱς, ὑμέ, ὕμμι.	ὕμμας, ὕμμέας.	ὑμέϊας.

Οὗ, of Himself, &c.

S.	G. εἶο, οἶο, ἐῖο, εἶο, ἐθεν.	εῖ.	ἐθεν, γέθεν.	εἶοθεν
	D. ἐοῖ.			ἐοῖ.
	A. μίν.	νίν.	μίν, νίν.	ἐε, σφέ
D. N. A.	σφέε.	σφῶε, σφῶ.		
P.	N. σφέτες.	σφές.		σφεῖς.
	G. σφέων.			σφείων
	D. σφίν, σφ.		ἄσφι.	φίν.
	A. σφέας.	σφέ, ψέ.	σφές, ἄσφε. μίν, νίν.	σφεῖας σφέ.

Obs. 1. *μῖν* and *τίν* are used for the accusative in all *genders* and *numbers*; so also is *σφέ*, among the poets, i. e. for *αὐτ-όν*, *-ήν*, *-ό*, and *αὐτ-ούς*, *-άς*, *-ά*.

Obs. 2. The adjective pronouns are inflected in the different dialects according to the models of the first and second declensions. Other peculiarities may be learned by practice; as, for *ἡμέτερος*, *-α*, *-ον*, *our*; D. *ἡμός*, *-ά*, *-όν*; for *ὑμέτερος*, D. *ὑμός*; for *σφέτερος*, D. *σφός*; for *οὐτινος*, A. *όν*, D. *όν*, I. *όν*, P. *όν*; for *οὐτινι*, A. *όν*, I. *όν*; for *ἅτινα*, A. *ἅττα*, D. *ἅσσα*; for *τίνος* and *τινός*, A. *του*, I. *τέο*, D. *τεῦ*; for *τίνι* and *τινί*, A. *τῷ*, I. *τέῳ*; for *τίνων*, I. *τέων*; for *τίσι*, I. *τέοισι*; for *τινά*, A. *ἅττα*, D. *ἅσσα*; for *σός*, *σή*, *σόν*, *thy*, D. *τέός*, *τεά*, *τέόν*; for *ός*, *ή*, *όν*, I. *ός*, *ή*, *όν*, *his*, &c.: this form occurs only in the singular number.

§ 71. THE VERB.

191.—A VERB is a word used to express the *act*, *being*, or *state* of its subject.

1. Verbs are of two kinds, *Transitive* and *Intransitive*.*

2. A TRANSITIVE verb expresses an act done by one person or thing to another. In Greek, it has three forms, *Active*, *Middle*, and *Passive*, 195.

* These two classes comprehend all the verbs in any language. According to this division, *Transitive* verbs include those only which denote transitive action; i. e. action done by one person or thing to another, or which *passes over*, as the word signifies, from the *actor* to an *object* acted upon; as, "*Cæsar conquered Gaul*," or "*Gaul was conquered by Cæsar*." *Intransitive* verbs, on the other hand, include all those which have nothing transitive in their meaning—nothing *passing over* from one person or thing to another, and consequently no relation to any thing beyond their subject which they represent in a certain state or condition, and nothing more.—Instead of the terms *active* and *neuter* formerly used to denote these two classes of verbs, the terms *Transitive* and *Intransitive* are here preferred, as being more expressive and appropriate, and in order to relieve the term "*active*" from the ambiguity created by using it, both as the designation of a class of verbs, and also, as the name of a particular form of the verb called the *active voice*. To the latter of these only, it is now applied in this work.

3. An INTRANSITIVE verb expresses *being*, or a *state of being*, or *action confined* to the actor. It is commonly without the passive form. 195, *Obs.* 2.

192.—OBSERVATIONS.

1. The use of the verb, in simple propositions, is, to affirm. That of which it affirms is called its *subject*, which, if a noun or pronoun, is in the nominative; but when the verb is in the infinitive, its subject is in the accusative.

2. The verbs that express *being* simply, in Greek, are three, εἶμι, γίνομαι, and ὑπάρχω, signifying in general *to be*. The state of being expressed by intransitive verbs, may be a state of rest; as, εὐδω, *I sleep*; or of motion; as, ἡ ναὺς πλέει, *the ship sails*; or of action; as, τρέχω, *I run*.

3. *Transitive* and *Intransitive* verbs may always be distinguished thus: a transitive verb always requires an object to complete the sense; as, φιλῶ σε, *I love thee*; the intransitive verb does not, but the sense is complete without such an object; as, ἵμαι, *I sit*; τρέχω, *I run*.

4. Many verbs considered intransitive in Greek, are translated by verbs considered transitive in English; as, ἀνδάνω, *I please*; ὑπακούω, *I obey*; ἀπειθω, *I disobey*; ἐμποδίζω, *I hinder*; ἐνοχλέω, *I trouble*; &c. In strict language, however, these and similar verbs denote rather a *state* than an *act*, and may be rendered by the verb *to be* and an *adjective* word; as, *I am pleasing, obedient, disobedient, &c.*

5. Many verbs are used, sometimes in a transitive, and sometimes in an intransitive sense; as, φθίνω, tr. *I destroy*, intr. *I sink, or decay*; ὀρμάω, tr. *I stir up*; intr. *I rush*. This change from a transitive to an intransitive sense, however, is generally indicated by a change from the active to the middle form of the verb; as, φαίνω, active tr. *I shew*; φαίνομαι, mid. *I shew myself*, i. e. intr. *I appear*. (See 195, *Note*.)

6. Verbs usually intransitive become transitive, when a word of similar signification with the verb itself is introduced as its object; as, τρέχωμεν τὸν ἀγῶνα, *let us run the race*.

7. When a writer wishes to direct the attention, not so much to a particular *act*, as to the *employment* or *state* of a person or thing, the *object* of the act, not being important, is omitted; and the verb, though transitive, assumes the character of an intransitive. Thus, when we say, "The boy reads," nothing more is indicated than the present state or employment of the subject "boy," and the verb has obviously an

intransitive sense: still an object is implied. But when we say, "The boy reads Homer," the attention is directed to the object "Homer," as well as to the act, and the verb has its proper transitive sense.

§ 72. DIFFERENT KINDS OF VERBS.

193. Though the division of verbs into *Transitive* and *Intransitive*, comprehends all the verbs in any language, yet, from something peculiar in their form or signification, they are characterized by different names expressive of this peculiarity. The most common of these are the following, viz.: *Regular, Irregular, Deponent, Defective, Redundant, Impersonal, Desiderative, Frequentative, and Inceptive*.

1. **REGULAR VERBS** are those in which all the parts are formed from the *Root* or stem, according to certain rules. §§ 93–97, and 106, 107.

2. **IRREGULAR, or ANOMALOUS VERBS**, differ in some of their parts from the regular forms. §§ 112, 116, 117.

3. **DEPONENT VERBS** under a middle and passive form, have either an active or middle signification. § 113.

4. **DEFECTIVE VERBS** are those in which some of the parts are wanting.

5. **REDUNDANT VERBS** have more than one form of the same part.

6. **IMPERSONAL VERBS** are used only in the third person singular. § 114.

7. **DESIDERATIVES** denote *desire*, or intention of doing. § 115, 1.

8. **FREQUENTATIVES** express repeated action. § 115, 2.

9. **INCEPTIVES** mark the beginning or continued increase of an action. § 115, 3.

§ 73. INFLECTION OF REGULAR VERBS.

194.—To the inflection of verbs belong *Voices, Moods, Tenses, Numbers, and Persons*.

1. The VOICES in Greek are three, *Active, Middle, and Passive*.

2. The MOODS are five; the *Indicative, Subjunctive, Optative, Imperative, and Infinitive*.

3. The TENSES, or distinctions of time in Greek, are seven, the *Present, the Imperfect, the Future, the Aorist, the Perfect, the Pluperfect*, and, in the passive voice, the *Paulo-post-future, or Future-perfect*.

4. The NUMBERS are three; *Singular, Dual, and Plural*.

5. The PERSONS are three; *First, Second, and Third*.

6. The CONJUGATIONS, or forms of inflection, are two; viz., the *First*, of verbs in ω ; and the *Second*, of verbs in μ .

Obs. Some verbs appear in both forms; as, $\deltaεικνύω$ and $\deltaεικνύμ$, *I show*. Some verbs are partly of the first conjugation, and partly of the second; thus, $\betaαίνω$, *I go*, of the first; 2d Aorist, $\epsilonἶβην$, *I went*, from $\betaῆμι$ of the second; $\gammaινώσκω$, *I know*; 2d Aor. $\epsilonἶπρον$, *I knew*, from $\gammaνώμι$ of the second. Such verbs as these, however, though regular in each form, are generally reckoned among the irregular verbs.

§ 74. VOICE.

195.—VOICE is a particular form of the verb which shows the relation of the *subject*, or thing spoken of, to the action expressed by the verb.

The transitive verb, in Greek, has three voices *Active, Middle, and Passive*.

Obs. 1. In all voices the *act* expressed by the transitive verb is the same, and in all, except sometimes the middle, is equally transitive; but in each, the act is differently related to the subject of the verb, as follows:

1. The **ACTIVE VOICE** represents the subject of the verb as acting on some object; as, *τύπτω σε*, *I strike you*.

2. The **MIDDLE VOICE** represents the subject of the verb as acting on itself, or in some way for itself; as, *τύπτομαι*, *I strike myself*; *ἐβλαψάμην τὸν πόδα*, *I hurt my foot*; *ὠνῆσάμην ἵππον*, *I bought me a horse*.

3. The **PASSIVE VOICE** represents the subject of the verb as acted upon; as, *τύπτομαι*, *I am struck*; *ὁ πούς ἐβλάφθη*, *the foot—his foot—my foot—was hurt*.

Obs. 2. Intransitive verbs, from their nature, do not admit a distinction of voice. They are generally in the form of the active voice, frequently in that of the middle or passive; but, whatever be their form, their signification is always the same; as, *θνήσκω* or *θνήσκομαι*, *I die*.

Obs. 3. The *Middle* voice, in Greek, is so called, because it has a *middle* signification between the active and the passive, implying neither action nor passion simply, but a union, in some degree, of both. Middle verbs may be divided into *Five Classes*, as follows:

1st. In middle verbs of the *first class*, the action of the verb is reflected *immediately* back upon the agent; and hence verbs of this class are exactly equivalent to the *active voice* joined with the *accusative* of the reflexive pronoun; as, *λούω*, *I wash another*; *λούομαι*, *I wash myself*; the same as *λούω ἑμαυτόν*.

2d. In middle verbs of the *second class*, the agent is also the *remote* object of the verb, or he with respect to whom the act takes place; so that middle verbs of this class are equivalent to the *active voice* with the *dative* of the reflexive pronoun (*ἑμαυτῷ*, *σεαυτῷ*, *ἑαντῷ*); as, *αἰεῖν*, *to take up (any thing)*, sc. *for another*, *in order to transfer it to another*; *αἰεῖσθαι*, *to take up*, sc. *in order to keep it for one's self, to transfer it to one's self*. Hence verbs of this class carry with them the idea of a thing's being *done for one's self*.

3d. Middle verbs of the *third class* express an action performed at the command of, or with regard to, the subject, and is expressed in English by *to cause*. In other words, this class may be said to signify, *to cause any thing to be done*; as, *γράφω*, *I write*; *γράφουμαι*, *I cause to be written*; *I cause the name, as of an accused person, to be taken down in writing by the magistrate before whom the process is carried, or simply, I accuse*.

4th. The *fourth class* of middle verbs, includes those which denote a *reciprocal or mutual action*; as, *σπένδεσθαι*, *to make libations along with another, to make mutual libations*, i. e. *to make a league*; *διαλύεσθαι*, *to dissolve along with another, to dissolve by mutual agreement*. To this class belong verbs signifying "*to contract*," "*to quarrel*," "*to contend*," &c.

5th. The *fifth class* comprehends middle verbs of the *first class*, when followed by an accusative, or some other case; in other words, it embraces all those middle verbs which denote an action reflected back on the agent himself, and which are, at the same time, followed by an accusative, or other case, which that action farther regards; as, *ἀναμνάσθαι τι*, *to recall any thing to one's own recollection*.

Note. From the reflected nature of this voice, many verbs, which are transitive in the active voice, may be rendered by an intransitive verb in the middle voice; as, *στέλλω*, *I send* (viz. *another*); *στέλλομαι*, *I send myself*, i. e. *I go*; *ὀργίζω*, *I provoke another*; *ὀργίζομαι*, *I provoke myself*, i. e. *I am angry*; *πείθω*, *I persuade another*; *πείθομαι*, *I persuade myself*, i. e. *I yield, or obey*. In many instances, however, the relation to self is not so clearly distinguishable. This is particularly the case with the later writers, as Plutarch, Herodian, &c. In the writings of the ancients, Herodotus, Xenophon, and others, the distinction between the active and the middle voice is much more strictly observed.

Obs. 4. The future middle has often an active, and sometimes, especially among the poets, a passive sense.

Obs. 5. The present, the imperfect, the perfect, the pluperfect, and the future-perfect middle, are the same as in the passive, or, more strictly, they are the passive forms in a middle sense. When the middle aorists are unusual or wanting, their place is supplied by the passive aorists in a middle sense. Sometimes, when the middle aorist is used in the ordinary sense, the passive also is used as a middle, but in a peculiar sense; as, middle *στεύλασθαι*, *to array one's self*; passive *σταλῆναι*, *to travel*.

Obs. 6. The 2 Perfect, and 2 Pluperfect Active (called by the ancient grammarians the perfect and pluperfect middle) are of rare occurrence, and, when used, are completely of an active signification. In a few instances, it is true, they incline to an intransitive

and reflexive sense; as, *πέποιθα*, *I have persuaded myself*, i. e. *I am confident*. But still it is certain that, in all cases in which a verb can have a middle sense, that sense is expressed, in these tenses, only by the perfect and pluperfect passive in their middle sense.

§ 75. MOODS.

196.—MOOD is the *mode* or *manner* of expressing the signification of the verb.

197. The moods, in Greek, are five, namely; the *Indicative*, *Subjunctive*, *Optative*, *Imperative*, and *Infinitive*.

1. The INDICATIVE MOOD asserts the action or state expressed by the verb simply as a fact; as, *φιλέω*, *I love*; *γράφει*, *he writes*.

Obs. 1. The indicative, in Greek, being used in dependent, as well as in independent clauses, resembles the English indicative, and is often used where the subjunctive would be used in Latin; as, *γινώσκεις τίς ἐστὶ*; *do you know who he is?* Latin, *An scis qui sit?*

2. The SUBJUNCTIVE and OPTATIVE Moods represent the action or state expressed by the verb, not as a fact, but only as a conception of the mind still contingent and dependent: that is, they do not represent a thing as what *does*, or *did*, or certainly *will* exist, but as what *may*, or *can*, or *might* exist.

The Subjunctive represents this contingency and dependence as *present*;—the Optative, as *vast*.

Obs. 2. The subjunctive and optative moods involve a complex idea including—1st and chiefly, the general idea of liberty or power, expressed by the English words, *may*, *can*, *might*, &c., from which the secondary ideas of contingency and futurity are derived; and 2d the modification of this idea by the meaning of

the verb common to all the moods ; thus, He *may*, or *can*, expressed in Greek by the subjunctive *form*, represents the person *he* in possession of the general attribute of liberty or power. Combine with this the meaning of the verb, and then we have the general attribute expressed by the subjunctive form, restricted to the particular action or state expressed by the verb ; as, *he may* WRITE ; *he can* WALK ; *he may* BE LOVED.

Obs. 3. The future indicative is often used in a subjunctive, and also in an imperative sense ; and hence, in the futures, there is neither subjunctive nor imperative mood. See Syntax, 699–5 and 705.

Obs. 4. The contingency of an action conceived of as past, is not absolute, but relative to the knowledge of the speaker ; thus, in the expression, *γεγράφη*, *he may have written*, the act, if done, is past, but of the fact, the speaker is uncertain.

3. The IMPERATIVE Mood commands, exhorts, entreats, or permits ; as, *γράφε*, *write thou* ; *ἵτω*, *let him go*.

Obs. 5. In the past tenses the Imperative expresses urgency of command, expedition, or completion of action ; as, *ποίησον*, *have done*. In the perfect, moreover, the idea of permanent and completed action is implied ; as, *ἐμβεβλήσθω*, *let him have been cast*, i. e. *let him be cast speedily*, and *effectually*, and *continue so* ; *ἡ θύρα κεκλεισθω*, *let the door be shut*, and *kept so*.

Rem. The future indicative, the subjunctive, and the infinitive, are sometimes used imperatively. See Syntax of these moods.

4. The INFINITIVE Mood expresses the meaning of the verb in a general manner, without any distinction of person or number ; as, *γράφειν*, *to write* ; *γεγραπέναι*, *to have written* ; *γράφεσθαι*, *to be written*.

Obs. 6. Besides the common use of the infinitive, as in Latin, it is completely a verbal noun, of the neuter gender, 714.

Obs. 7. Hence the Greek infinitive supplies the place of those verbal nouns called gerunds and supines, in Latin, 717, 718.

Obs. 8. The infinitive, with a subject, is usually translated as the indicative, § 175.

Obs. 9. The imperfect and pluperfect exist only in the indicative.

§ 76. THE TENSES.

198.—TENSES are certain forms of the Verb which serve to point out the distinctions of time.

The Tenses in Greek are seven,—the *Present*, the *Imperfect*, the *Future*, the *Aorist*, the *Perfect*, the *Pluperfect*, and, in the Passive, the *Future-perfect* or *Paulo-post-future*.

Rem. In some verbs, the perfect and pluperfect active, the aorists in all the voices, and the future in the passive voice, have two different forms, usually distinguished as *first* and *second*, but of the same signification. The second future has no existence in the active and middle voices; that which was so called by the ancient grammarians, is only an Attic form of the first §101, 4 (1).

I. The PRESENT tense expresses what is going on at the present time; as, *γράφω*, *I write, I am writing*.

Obs. 1. The present tense is used, to express general truths; as, *ζῶα τρέχει*, *animals run*. In historical narration it is used with great effect for a preterite tense.

II. The IMPERFECT tense represents an action or event as passing, and still unfinished, at a certain past time; as, *ἔγραφον*, *I was writing* (when he came).

Rem. This tense corresponds in meaning and use to the past progressive in English, and the imperfect in Latin.

Obs. 2. From its expressing the continuance of an action, this tense is frequently used to express what was customary, or continued from time to time; as, *ὁ ἵπποκόμος τὸν ἵππον ἔτριβε, καὶ ἐκτένιζε πάσας ἡμέρας*, *the groom KEPT RUBBING and CURRYING the horse every day*.

Obs. 3. For the same reason it is used instead of the aorist to express a past action, without reference to any specified time.

When the action is *continued*, and not momentary, and when actions of both kinds are mingled in a narration, the *continued* action is often expressed by the *imperfect*, and the *momentary* by the *aorist*; as, *ἔξέδραμε καὶ καθυλάκτει*, *He RAN FORTH (the aorist,) and CONTINUED BARKING at them (the imperfect)*.
Τοὺς μὲν οὖν πελταστὰς ἐδέξατο οἱ βάρβαροι, καὶ ἐμάχον-

το· ἐπεὶδ' ἔγγυς ἦσαν, οἱ ὀπλῖται ἐτράποντο, καὶ οἱ πελτασταὶ εὐθὺς εἶποντο. *The barbarians RECEIVED (aorist) the peltastæ, and FOUGHT (imperf.) with them. But when the heavy-armed soldiers were near, they TURNED (aorist), and the peltastæ immediately PURSUED THEM (imperf.).*

Obs. 4. When the action represented by the imperfect as begun and continuing in past time, does not succeed, or fails to be completed, it expresses only the beginning of an action, or the attempt to accomplish it; as, *Κλέαρχος δὲ τοὺς στρατιώτας ἐβιάζετο ἵέναι, Clearchus ATTEMPTED TO FORCE the soldiers to go.*

III. The FUTURE tense expresses what will take place in future time; as, *γράψω, I shall or will write.*

Rem. The future tense corresponds to the simple future in Latin and English; and, in the passive voice, has two forms called the *first* and *second*.

Obs. 5. Other varieties of future time are expressed by means of auxiliary verbs. See 199-1.

IV. The AORIST represents an action or event simply as past; as, *ἔγραψα, I wrote.*

Rem. This tense, in all the voices, has two forms, called the *first* and *second*. It corresponds in meaning to the past tense in English, and the perfect indefinite in Latin. When the time to which the imperfect and pluperfect refer, is manifest from the context, the aorist is often used instead of them.

Obs. 6. From the indefinite nature of this tense, it is used by the Greeks to express what is usually or always true; and is rendered by the English expressions, '*usually*,' '*to be wont*,' '*to use*,' as, *Τὰς τῶν φαύλων συνηθείας ὀλίγος χρόνος διέλυσε, A short time COMMONLY DISSOLVES the confederacies of the wicked. Σωκράτης ἐδίδαξε τοὺς μαθητὰς ἀμισθί, Socrates WAS WONT TO TEACH his disciples without any charge.* In this signification, however, it differs from the imperfect (*Obs. 2*), inasmuch as the aorist denotes what is *always* customary; the imperfect, what was customary during a specified period of time.

Obs. 7. As the aorist does not, like the imperfect, express *continuance*, it is often used to express momentary action, and that in the same construction in which the imperfect is used to express continued action (*Obs. 3*).

N. B. Though in the paradigm of the verb the full form of both the first and second aorist is usually given, it must be observed that when the first aorist is in use, the second is usually wanting, and *vice versa*. In a very few words only, are both forms to be found, and even in these, the two forms for the most part belong to different dialects, ages, or styles.

V. The PERFECT tense represents an action or event as completed at the present time, or in a period of time of which the present forms a part; as, *γέγραφα*, *I have written*.

Rem. In some verbs, this tense, in the active voice, has two forms called the *Perfect* and *Second-perfect*. It corresponds in meaning and use to the present-perfect in English, and the perfect definite in Latin.

Obs. 8. This tense implies that at or in the present time, the act expressed by the verb is completed, but does not indicate at what point or period of time prior to the present it was completed. Thus, *γέγραφα τὴν ἐπιστολὴν*, *I have written the letter*, does not say when the letter was written, but only that it *is now written*. Hence it is, that this tense connects the action, either in its completion, or, in its continuance as a completed act, with the present time; thus, *γεγάμηκα*, in Greek, means not only, *I have been married* (without saying when the event took place), but that the married state still continues, i. e. *I am married*. Hence the perfect is generally used to denote a lasting or permanent state or an action finished in itself, and therefore often occurs in Greek, where, in English, we use the present; as, *ἀμφιβέβηκας*, *thou protectest* (i. e. *thou hast protected and still continuest to protect*). The continued force of the perfect accompanies it through all the moods; as, *εἶπον τὴν θύραν κεκλειῖσθαι*, *they gave directions for the door to be shut, and to be kept so*; *ὁ μὲν ληστής οὗτος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω*, *Let this robber be cast into the Pyriphlegethon, and continue there*.

Obs. 9. In several verbs, the perfect tense is always used to denote only the finished action, whose effect is permanent, and therefore, in English, is translated by the *present* of some other verb, which expresses the consequence of the action expressed by the Greek verb. Thus, *καλέω*, *I name*, perfect passive *κέκλημαι*, *I have been named*, and *continue to be so*, but commonly rendered, *I am named*, or *my name is*. So also, from *κτάομαι*, *I acquire for myself*, *κέκτημαι*, *I possess* (i. e. *I have acquired, and the acquisition continues mine*); *μνάομαι*, *I call to my recollection*; *μέμνημαι*, *I remember*.

VI. The **PLUPERFECT** represents an action as completed at or before a certain past time; as, *ἐγγράφειν*, *I had written* (some time ago).

Rem. This tense, like the perfect, in the active voice, has two forms called the *Pluperfect* and *Second-pluperfect*. In both, its meaning is the same, and corresponds to the pluperfect in Latin and English.

Obs. 10. The pluperfect bears the same relation to the perfect, that the imperfect does to the present; and hence whenever the perfect is rendered by the present (*Obs.* 9), the pluperfect will of course be rendered as the imperfect; as, *δέδοικα*, *I fear*, *ἔδεδοίκειν*, *I feared*.

VII. The **FUTURE-PERFECT**, or **PAULO-POST-FUTURE**, as it is sometimes called by grammarians, is, both in form and signification, compounded of the perfect and future, and denotes,

1. The continuance of an action, or state, in itself, or consequences: as, *ἡ πολιτεία τελῶς κεκοσμήσεται*, *The city will continue to be completely organized*; *γεγράψεται*, *He shall continue enrolled*. In thus expressing *continuance*, it agrees in signification with the *perfect*, and hence,

2. It is the *natural* future of those perfects which have acquired a separate meaning of the nature of the *present* (*Obs.* 9); as, *ἔλειπται*, *he has been, and continues left*, i. e. *he remains*; Paulo-post-F. *λελείψεται*, *he will remain*; *κέκτημαι*, *I have acquired and continue to retain*, i. e. *I possess*; Paulo-post-future *κεκτήσομαι*, *I shall possess*.

3. It is frequently used to intimate that a thing will be done speedily; as, *φράζε καὶ πεπράξεται*, *speak and it shall be done immediately*.

199.—§ 77. GENERAL OBSERVATIONS ON THE TENSES.

1. Time is naturally divided into the *Present*, *Past*, and *Future*; and in each of these divisions an action may be represented either as incomplete and continuing, or as completed at the time spoken of; thus,

PRESENT.	{	Action continuing; as, <i>γράφω, I write or am writing.</i>
		Action completed; as, <i>έγραφα, I have written.</i>
PAST.	{	Action continuing; as, <i>έγραφον, I was writing.</i>
		Action completed; as, <i>έεγράφεω, I had written.</i>
FUTURE.	{	Action continuing; as, <i>γράψω, I shall write.</i>
		Action completed; as, <i>γεγράψως έσομαι, I shall have written.</i>

Of these six divisions of time, it will be observed, that all except the last are expressed by distinct forms or tenses of the verb; and this last is also expressed by a distinct form in the passive voice, called the *Paulo-post-future*. It may also be noticed that in each of these three divisions of time, by means of an auxiliary verb and the infinitive, an action may be represented as on the point of beginning; thus,

PRESENT. *μέλλω γράφειν, I am about to write.*

PAST. *έμελλον γράφειν, I was about to write.*

FUTURE. *μελλήσω γράφειν, I shall be about to write.*

2. Besides these, the Greek has the advantage of a separate tense under the division of *past time*, to intimate simply that the action is past without reference to any particular point of time at which it took place, and hence is denominated the *Aorist*, i. e. *indefinite*. This tense is rendered into English by the past tense, and into Latin, by the imperfect and perfect tenses in an indefinite sense.

3. The tenses, divided as above into three classes, in respect of time, are farther, with regard to their termination and use, divided into *two classes* or series, which may be denominated the *Chief* or *Primary*, and *Secondary* tenses; thus,

<i>Chief, or Primary.</i>	<i>Secondary.</i>
Present.	Imperfect.
Perfect.	Pluperfect.
Future.	1 Aorist.
Future-perfect, or P. P. Fut.	2 Aorist.

The chief tenses are employed in the direct address, to express actions as present or future. The secondary are used in the recital of these actions as past; and hence are sometimes denominated the *Historical Tenses*.

4. In the English expression of the moods and tenses, &c., great precision cannot be expected. Their signification often varies according to the conjunctions and particles with which they are joined, and hence, a corresponding variety of translation becomes necessary. In consequence, also, of the number of independent forms being greater in

the Greek verb than in the English, it is necessary to express certain tenses and moods, in the former, by a circumlocution in the latter; and sometimes, in order to give the precise idea of the Greek tense, a totally different construction must be adopted in the English sentence by which it is translated; thus, having no imperative in the past tense in English, the full force of the imperative forms, in the past tenses in Greek, must either be lost in the translation, or preserved at the expense, often, of a clumsy circumlocution. (197, *Obs.* 5.) In like manner, if we were required to give a strict translation to an aorist participle, according to the idiom of our language, we must use, not a participle, but a tense of the verb; thus, *τοῦτο ποιήσας ἀπῆλθεν*, is commonly rendered, *having done this, he departed*; when, in fact, it should be, *when he did this, he departed*. The ordinary rendering of the moods and tenses is the same in Greek as in Latin. This, as well as peculiarities of usage, is fully illustrated, §§ 75, 76.

§ 78. AUXILIARY VERBS.

200.—Although the Greek language is richer than any other in independent forms, nevertheless a circumlocution is frequently made use of, by means of the auxiliary verbs *εἶναι*, *κινεῖν*, *ὑπάρχειν*, *ἔχειν*, &c., in connection with a participle or infinitive, partly to supply deficient, or to avoid inharmonious forms; partly to strengthen the signification; and partly to express, with more minuteness and precision, the time and manner of action or state expressed by the verb; thus,

1. The subjunctive and optative in the perfect passive, are generally formed with *εἶναι* and the perfect participle; the independent forms being rarely used. The same construction is sometimes used in the active voice.

2. To express a *purpose of doing*, or the *proximity* of an event, *μέλλω*, *θέλω*, and *ἐθέλω*, with the infinitive, are used; as, *ὅ,τι μέλλεις λέγειν*, *whatever you are about to say*.

3. *Continuance*, or a *permanent state*, combined with the various circumstances of *commencement*, *simple existence*, *priority*, *energy*, or *accident*, is expressed by *γίνομαι*, *εἰμί*, *ὑπάρχω*, *κύρω*, *ἔχω*, *τυγχάνω*, with a participle; as, *ἔγένετο ἄνθρωπος ἀπεσταλμένος*, *there was a man sent*.

4. The *completion of an event* is expressed by *εἰμί*, with a *past participle*. With such a participle, *εἰμί* in the past tense, is equivalent to the pluperfect, but is much more emphatical; as, *τοὺς συνοφάντας τῆς πόλεως ἦν δειώξας*, *he was after driving the informers from the city*. In like manner, *ἔσομαι* in the future, with a past participle, expresses the *future-perfect* in the indicative; the subjunctive and optative of which is supplied from the *aorists* and *perfect*; as, *πεποιημένον ἔσται*, *it shall have been done, or it shall be done quickly*.

5. *Anticipated performance* is expressed by *φθάνω* or *προφθάνω*, with a participle; as, *συντιθένται φθάσαι τὶ δράσαντες ἢ παθεῖν*, *they conspire to do something to avoid suffering*.

6. *Secrecy*, so as to escape not only the knowledge of others, but even a person's own consciousness, is expressed by *λανθάνω*, with a

participle; as, ἔλαθον τινὲς ξενιάσαντες ἄγγέλους, *some persons entertained angels unawares.*

7. A variety of other circumstances are expressed by joining appropriate adjectives and participles, with εἰμι; as, φανερός ἦν θύων, *he sacrificed openly.*

8. *Strong and earnest desire* is expressed by the imperfect or second aorist of ὀφείλω, agreeing with its subject, and commonly followed by the infinitive; the particle εἴτε is sometimes joined with it, and sometimes not; as, Μὴ ὀφείλων νικᾶν, *I wish that I had not conquered.* Αἰθ' ὀφείλων μέναι, *Would to God I had stayed.*

9. *Imperious duty or necessity* is expressed by verbal adjectives in τέος (202), either agreeing with their substantives, or, what is more usual, having their agents in the dative, and governing their objects as the verbs do from which they are derived; as, ὁ ἀγαθὸς μόνος τιμῇ τέος, *the good man alone must be honoured.*

10. In some cases, there appears to be a pleonasm in the use of certain auxiliaries, where there is really none; for by analyzing the expressions, we shall find every word having its own distinct force; thus, ἐκὼν εἶναι ἐπιλαθόμενος, is incorrectly translated, *forgetting willingly.* The full force of the words may be expressed in English thus: *willing to be after forgetting*—according to the ancient Celtic idiom. (See No. 4; also Construction of the Participle, § 177-IV.)

§ 79. PARTICIPLES.

201.—PARTICIPLES are parts of the verb, and, without affirmation, express its meaning considered as a quality or condition of an object; as,

ἦλθε βλέπων, *he came seeing.*

στὰς κάτωθεν ἐπῆναι αὐτόν, *standing below he praised him.*

Participles are varied like adjectives, by gender, number, and case, to agree with substantives in these accidents. If the idea of time be separated from the participle, it becomes an adjective.

Every tense in Greek, except the imperfect and pluperfect, has its participle,—a circumstance which gives the language a decided advantage over the Latin, which has no present participle passive, nor past participle active.

§ 80. VERBAL OR PARTICIPIAL ADJECTIVES IN ΤΌΣ AND ΤΈΟΣ.

202.—The Greeks have verbal adjectives, which, both in signification and use, resemble participles. They are formed by adding the syllables τός and τέος to the first root of the verb; thus,

	Root.	Verbal Adj.
λέγω, <i>I say</i>	λεγ τός	λεκτός, <i>said</i> .
γράφω, <i>I write</i>	γραφ τός	γραπτός, <i>written</i> .
φιλέω, <i>I love</i>	φιλε τέος	φιλητέος, <i>to be loved</i> .

Those derived from liquid verbs add τός and τέος to the second root; as,

τείνω, *I extend*, 2d R. ταν- τέος, τατέος, *to be extended*.

Note. In those derived from pure verbs, the vowel preceding the termination is sometimes lengthened, sometimes not; thus, from φιλέω, the adjective is φιλητέος; but from αἰρέω, αἰρετός.

Obs. 1. The verbal adjectives in τός have commonly a passive signification, and either correspond to the Latin *perfect participle passive*; as, ποιητός, *factus, made*; χυτός, *aggestus*; στρεπτός, *flexus*; or, they convey the idea of *ability* and *capacity*, expressed by the Latin adjectives in *ilis*; thus, ὁρατός, *visibilis, visible*; ἀκουστός, *audible, &c.* Frequently, however, they have an active signification; as, καλυπτός, *concealing*; μεμπτός, *blaming, &c.*

Obs. 2. Those in τέος correspond to the Latin future participle in *dus*, and convey the idea of *duty, necessity, or obligation*; as, φιλητέος, *amandus, who ought to be loved*; ποτέος, *bibendus, "which ought to be drunk."*

Obs. 3. The verbal τέον, in the neuter (among the Attics more commonly τέα in the plural), corresponds to the Latin gerund; thus, ποτέον (Attic ποτέα) ἐστί, *bibendum est*; πολεμητέα ἐστί, *bellandum est*.

Note. For the construction of these adjectives, see Syntax, § 147, Rules I. and II.

203.—ACCENTS OF THE VERB.

In verbs, the accent is placed as far from the end of the word as the quantity of the final syllable will permit (22 & 24).

204.—EXCEPTIONS AND VARIETIES.

1. Monosyllables, if long, are circumflected; as, ὦ, εἰς, φῆς, βῆ, for ἔβη.

2. A long syllable after the characteristic, unless followed by a long syllable, is circumflected—

1st. *In the active, and the middle voice* in the future of liquid verbs; as, σπερῶ, σπερεῖς, σπερεῖν, σπερούμαι, &c., because contracted for σπερέω, &c.

2d. *In the passive voice*, in the subjunctive of the aorists ; and in the subjunctive present of verbs in *μι* ; as, *τυφθ-ῶ, -ῆς, ῆ—τυπῶ, τυπῆς, &c.—τιθῶ, τιθῶμαι.*

3. The third person of the optative in *οι* and *αι* has the acute accent on the penult ; as, *τετύποι, ἀρέσαι*, except in the futures, No. 2—1st.

4. The imperatives, *ἐλθέ, εἰπέ, εὔρε, ἰδέ, λαβέ*, have the accent on the final syllable ; but the imperative, 2 aor. middle, 2d person singular, circumflexes the final syllable ; as, *τυποῦ*—except *γένου, τράπου, ἐνέγκου.*

5. The infinitive of the 2 aorist active circumflexes the final syllable ; as, *τυπεῖν.*

The infinitive of the 1st aorist active, 2d aorist middle, both aorists passive, all the perfects, and the infinitives of the active voice in the 2d conjugation, have the circumflex on the long penult, and the acute on the short.

6. The participles of the 2d aorist active, of the present active of verbs in *μι*, and all ending in *ως* or *εις*, have the acute accent on the final syllable ; as, *τυπῶν, ιστάς, δίδους, τετυφώς, τυφθείς.*

The participles of the perfect passive, have the acute accent on the penult ; as, *τετυμμένος.*

7. *Εἰμί* and *γῆμι* have the acute accent on the final syllable in the indicative (except the 2d sing.) ; thus, *ἐστί, φησί, &c.*

§ 81. CONJUGATION.

205.—The Conjugation of a verb is the regular combination and arrangement of its several *voices, moods, tenses, numbers, and persons*, according to a certain order.

206.—Of regular verbs, in Greek, there are two conjugations ; viz. the *first*, of verbs in *ω* ; and the *second*, of verbs in *μι*.

207.—Verbs of the first conjugation, in the active voice, end in *ω*, and in the middle and passive, in *ομαι*.

ANALYSIS OF VERBS IN ω .

208.—Verbs of the first conjugation consist of the following parts ; viz.,

1. The *root* or *stem*, which is unchanged, except as modified by the rules of euphony ; and,

2. Those parts which, by their changes, distinguish the voices, moods, tenses, numbers, and persons. These parts are the *tense-sign*, the *augment*, and the *terminations*.

§ 82. I. THE ROOT.

209.—1. The Root is that part of the verb which remains unchanged throughout, except as required by the rules of euphony, and serves as the basis of all the other parts.

2. The final letter of the root marks the character of the verb, and is therefore called the *characteristic* ; it is either a *vowel*, or a *mute*, or a *liquid*.

When the characteristic is a vowel the verb is called *pure* ;—when a mute, the verb is called *mute* ;—and when a liquid, the verb is called *liquid*.

3. In regular verbs, the characteristic is the letter next the termination in the present indicative ; as, γ , in $\lambda\acute{\epsilon}\gamma\omega$; π , in $\tau\rho\acute{\epsilon}\pi\omega$; ϵ , in $\phi\iota\lambda\acute{\epsilon}\omega$.

Exc. But if of two consonants the last is τ or a liquid, the first is the characteristic ; as, π , in $\tau\acute{\upsilon}\pi\tau\omega$ and $\mu\acute{\alpha}\rho\pi\tau\omega$; μ , in $\tau\acute{\epsilon}\mu\mu\omega$.

FINDING THE ROOT.

4. RULE. Strike off from the present indicative all that follows the characteristic ; what remains

is the *root*; thus, λέγ-ω, τέρπ-ω, μάρπ-τω, τέμ-νω; roots λεγ, τερπ, μαρπ, τεμ.

OBSERVATIONS.

210.—*Obs. 1.* The letter τ is frequently added to the root before the termination in the present and imperfect, apparently to strengthen the sound, as in τύπτω. The characteristic, if a middle or aspirate mute, coming before this τ, is of course changed into its own smooth (43-2); thus, βαφ before τω becomes βαν, and the verb, βάπτω. Hence, in order to find the root, the characteristic changed by euphony must be restored as in the following words:

			Charac.	Root.
βλάπτω	by euphony for	βλάβτω	β	βλαβ
κρύπτω	"	κρύβτω	β	κρυβ
καλύπτω	"	καλύβτω	β	καλυβ
ἄπτω	"	ἄφτω	φ	άφ
βάπτω	"	βάφτω	φ	βαφ
θάπτω	"	θάφτω	φ	θαφ
σκάπτω	"	σκαφτω	φ	σκαφ
δρύπτω	"	δρύφτω	φ	δρυφ
ρίπτω	"	ρίφτω	φ	ρίφ
ρύπτω	"	ρύφτω	φ	ράφ

Also σμύχω and ψύχω have their roots σμυγ and ψυγ.

Note. The preceding list contains all the words to which this observation is applicable.

SECONDARY FORMS.

211.—*Obs. 2.* Many verbs have a *Secondary* form in the present and imperfect, which has come into general use, while the *original* form or *theme*, has become obsolete, § 116. The root of the *theme* nevertheless remains the proper root of the verb in the other tenses, and will be found in the future by striking off σω. If the letter next preceding be a consonant, it is the characteristic of the verb. If it be a long vowel, either that or its corresponding short vowel is the characteristic. But if it be a short or doubtful vowel, the characteristic is either that vowel itself, or a τ-mute, which has been rejected before σω for the sake of sound, 44-8. This observation applies in the following cases; viz.,

1st. Verbs in σσω (ττω) or ζω, are secondary forms, derived from primary, whose characteristic is a κ-mute (commonly γ)

when the future ends in $\xi\omega$; or a τ -mute (commonly δ) when the future ends in $\sigma\omega$. The characteristic being substituted for $\sigma\sigma$ ($\tau\tau$), or ζ , gives the supposed primary form. Thus,

Secondary form.	Future.	Char.	Primary form.	Root.
$\pi\rho\acute{\alpha}\sigma\omega$ ($\tau\tau\omega$)	$\pi\rho\acute{\alpha}\xi\omega$	γ	$\pi\rho\acute{\alpha}\gamma\omega$	$\pi\rho\alpha\gamma$
$\kappa\rho\acute{\alpha}\xi\omega$	$\kappa\rho\acute{\alpha}\xi\omega$	γ	$\kappa\rho\acute{\alpha}\gamma\omega$	$\kappa\rho\alpha\gamma$
$\pi\lambda\acute{\alpha}\sigma\omega$ ($\tau\tau\omega$)	$\pi\lambda\acute{\alpha}\sigma\omega$	δ	$\pi\lambda\acute{\alpha}\delta\omega$	$\pi\lambda\alpha\delta$
$\phi\rho\acute{\alpha}\xi\omega$	$\phi\rho\acute{\alpha}\sigma\omega$	δ	$\phi\rho\acute{\alpha}\delta\omega$	$\phi\rho\alpha\delta$
$\alpha\rho\pi\acute{\alpha}\xi\omega$	$\alpha\rho\pi\acute{\alpha}\xi\omega$	γ	$\alpha\rho\pi\acute{\alpha}\gamma\omega$	$\alpha\rho\pi\alpha\gamma$
	$\alpha\rho\pi\acute{\alpha}\sigma\omega$	δ	$\alpha\rho\pi\acute{\alpha}\delta\omega$	$\alpha\rho\pi\alpha\delta$

Exa. The following are the verbs of this class which have not γ or δ for their characteristic; viz., $\beta\eta\sigma\sigma\omega$, $\delta\rho\acute{\iota}\sigma\sigma\omega$, $\phi\rho\acute{\iota}\sigma\sigma\omega$, $\kappa\rho\acute{\iota}\sigma\sigma\omega$, and $\lambda\iota\sigma\sigma\omicron\mu\alpha\iota$, which have their roots respectively $\beta\eta\chi$, $\delta\rho\iota\chi$, $\phi\rho\iota\kappa$, $\kappa\rho\iota\theta$, $\lambda\iota\tau$, making the primary forms $\beta\eta\chi\omega$, $\delta\rho\iota\chi\omega$, $\phi\rho\iota\kappa\omega$, $\kappa\rho\iota\theta\omega$, and $\lambda\iota\tau\omicron\mu\alpha\iota$.

2d. Most verbs in $\sigma\kappa\omega$ are secondary forms from pure verbs in ω (§ 116, I and II). The primary forms will appear by dropping $\sigma\kappa$; thus, $\gamma\eta\rho\acute{\alpha}\sigma\kappa\omega$, primary form $\gamma\eta\rho\acute{\alpha}\omega$, Root, $\gamma\eta\rho\alpha$.

3d. Many verbs, irregular in the present and imperfect, are secondary forms from obsolete verbs which furnish the roots for the other tenses. See §§ 116 and 117. In nearly all such verbs, the first root will be found by taking $\sigma\omega$ or $\sigma\omicron\mu\alpha\iota$ from the future as found in the Lexicons; thus,

Secondary form.	Future.	1 Root.	Primary form.
$\lambda\alpha\mu\beta\acute{\alpha}\nu\omega$	$\lambda\acute{\eta}\psi\omicron\mu\alpha\iota$	$\lambda\eta\beta$	$\lambda\acute{\eta}\beta\omega$
$\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$	$\lambda\acute{\eta}\sigma\omega$	$\lambda\eta\theta$	$\lambda\acute{\eta}\theta\omega$
$\pi\omicron\nu\theta\acute{\alpha}\nu\omicron\mu\alpha\iota$	$\pi\acute{\epsilon}\upsilon\sigma\omicron\mu\alpha\iota$	$\pi\epsilon\nu\theta$	$\pi\acute{\epsilon}\upsilon\theta\omega$
$\beta\alpha\acute{\iota}\nu\omega$	$\beta\acute{\eta}\sigma\omicron\mu\alpha\iota$	$\beta\alpha$	$\beta\acute{\alpha}\omega$

Rem. In reducing secondary into primary forms in this manner, the vowel before $\sigma\omega$ and $\sigma\omicron\mu\alpha\iota$ in the future, made long by § 96, R. 1, must be shortened; and the τ -mute, rejected by § 94, R. 2, must be restored, to give the proper form of the root; as, $\beta\alpha\acute{\iota}\nu\omega$ and $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$, above. In all mute verbs, the proper characteristics concealed by combining with $\sigma\omega$, &c. will always be seen in the 2 aorist, or 2 perfect. Thus in $\lambda\alpha\nu\theta\acute{\alpha}\nu\omega$, the 2 aor. is $\epsilon\lambda\alpha\theta\omicron\nu$, showing the characteristic to be θ , and 1 root, consequently, $\lambda\eta\theta$. Hence

TO FIND THE ROOT IN SECONDARY FORMS.

212.—RULE. From the future indicative active or middle as found in the Lexicons, strike off $\sigma\omega$ or $\sigma\omicron\mu\alpha\iota$; what remains is the root, either in its simple form, or modified by the rules of euphony; thus,

Secondary form.	Future.			Root.
πράσσω	πράξω	elide	σω	leaves
κράζω	κράξω		σω	
πλάσσω	πλάσω		σω	
φράζω	φράσω		σω	
γηράσκω	γηράσω		σω	
λαμβάνω	λήψομαι		σομαι	
λανθάνω	λήσω		σω	
πυνθάνομαι	πένσομαι		σομαι	
βαίνω	βήσομαι		σομαι	

213.—3. Many verbs change the *form* of the root in the *second* tenses, i.e. in the second future passive, and second aorist; and in the second perfect, and second pluperfect active. These forms, for the sake of distinction, are called the **SECOND** and the **THIRD** root—the root of the *present* being the **FIRST** ROOT.

§ 83. THE SECOND ROOT.

214.—The *second* root is always formed from the *first*, according to the following

RULES.

1. A long vowel in the first root is changed into *α* in the second; thus,

Verb.	1st R.	2d R.
σῆπω,	σηπ	σαπ
τρώγω,	τρωγ	τραγ

2. In diphthongs, *α* is retained and *ε* is rejected; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
φαίνω,	φαιν	φαν	λείπω,	λειπ	λιπ
καίω,	και	κα	φεύγω,	φενγ	φνγ

Exc. But liquid dissyllables change *ει* into *α*, polysyllables into *ε*; as,

	Verb.	1st R.	2d R.
Diss.	τείνω,	τειν	ταν
Polysyl.	ἀγείρω,	ἀγειρ	ἀγερ

3. In dissyllables not pure, ε before or after a liquid, is changed into α ; as,

Verb.	1st R.	2d R.	Verb.	1st R.	2d R.
τέμνω,	τεμ	ταμ	στέλλω,	στελ	σταλ
δεῖρνω,	δερχ	δαρχ	πλέκω,	πλεκ	πλακ

Exc. But ε remains unchanged after λ , in λέγω, βλέπω, φλέγω.

4. Pure verbs in $\acute{\alpha}\omega$ and $\acute{\epsilon}\omega$ reject the α and ε (216, *Exc.* 1) ; as,

Verb.	1st R.	2d R.
μυκάω	μυκα	μυκ
στυγέω	στυγε	στυγ

§ 84. THE THIRD ROOT.

215.—The *third* root is always formed from the *second*, according to the following

RULES.

1. ε , of the second root, is changed into o in the third ; as,

Verb.	1st R.	2d R.	3d R.
λέγω,	λεγ	λεγ	λογ
ἄγειρω,	ἄγειρ	ἄγερ	ἄγορ

2. α , of the second root, from ε or $\varepsilon\iota$ in the first, is changed into o in the third ; as,

Verb.	1st R.	2d R.	3d R.
πλέκω,	πλεκ	πλακ	πλοκ
σπείρω,	σπειρ	σπαρ	σπορ
τείνω,	τειν	ταν	τον
τέμνω,	τεμ	ταμ	τομ

3. ι , of the second root, from $\varepsilon\iota$ of the first, is changed into oi ; as,

Verb.	1st R.	2d R.	3d R.
λείπω,	λειπ	λιπ	λοιπ

4. *α*, of the second root, from *η* or *αι* of the first, is changed into *η* in the third; as,

Verb.	1st R.	2d R.	3d R.
σῆπω,	σηπ	σαπ	σηπ
φαίνω,	φαιν	φαν	φην
likewise θάλλω,	θαλ	θαλ	θηλ
κλάζω,	κλαγ	κλαγ	κληγ

§ 85. VERBS WHICH WANT THE SECOND AND THIRD ROOTS.

216.—Many verbs want the second tenses, and consequently the second and third roots. (198, *Obs.* 7, N. B.) These are as follows :

RULE 1. Pure verbs want the second root.

Exc. 1. The following primitives are excepted : γοάω, σπάω, μυκᾶσθαι, γηθέω, δυνέω, κενέω, ῥιγέω, πιτνέω, στυγέω, τορέω, ληκέω, θορέω, στερέω, σχέω, δαίω, καίω, and a few others. *Ἀκούω* has the third root *ἄκο*, but no second.

Exc. 2. A few dissyllables in *ίω* and *ύω* have the second and the third root the same as the first.

Note 1. Several of these are reckoned with anomalous verbs, § 117. Some verbs derive their second and third roots from obsolete presents; such as, αἰτέω and many verbs in *άνω* and *άνομαι*, for which see the same section.

RULE 2. Derivatives in *εύω*, *άζω*, *ίζω*, *αίνω*, *ύνω*, want the second root.

Note 2. Primitives, in these terminations, usually have the second root.

Obs. 1. Several verbs which have no second root, and consequently no second aorist in the first conjugation, derive the second aorist active and middle from forms in the second conjugation; thus, δύω, 2 a. ἔδυν, from ΔΥΜΙ; βαίνω, 2 a. ἔβην, from ΒΗΜΙ; γηγνώσκω, 2 a. ἔγνων, from ΓΝΩΜΙ, derived from γνῶω.

Obs. 2. Many verbs not included under the above rules never use the second tenses; others have them only in the passive voice; others again are used in these tenses only by certain writ-

ers.—In such a variety of usage, it is proper to assume that all verbs not included in the above classes form the second and third roots according to the rules in §§ 83, 84.

§ 86. THE TENSE-ROOT.

217.—The TENSE-ROOT is that part which remains unchanged in all parts of the *same tense*. It consists of all that precedes the termination, except the augment.

Obs. 1. In some of the tenses, certain letters are inserted between the verb-root and terminations. These are called *signs of the tenses* to which they belong, because they serve to distinguish these tenses from others.

The TENSE-SIGNS added to the verb-root, form the *tense-root* in these tenses; and, prefixed to the terminations, they form the *tense-endings*, 232–2. Hence, in the tenses which have no sign, the *verb-root* alone is the *tense-root*, and the *termination* alone is the *tense-ending*; as, ἔ-ληπ-ον. (Obs. 4.)

218.—The *tense-signs*, together with the tenses to which they belong, are exhibited in the following—

TABLE OF TENSE-SIGNS.

1. In mute and pure verbs, the tense-signs are as follows

	Act.	Mid.	Pass.
Future,	-σ-	-σ-	-θησ-
1 Aorist,	-σ-	-σ-	-θ-
2 Future,	—	—	-ησ-
Perf. and Pluperf.,	-σ- or -κ-	—	—

2. In liquid verbs, the tense-signs are as follows :

	-ε-	-ε-	-θησ-
Future,	-ε-	-ε-	-θησ-
1 Aorist,	—	—	-θ-
2 Future,	—	—	-ησ-
Perf. and Pluperf.,	-κ-	—	—

Obs. 2. If the characteristic be a π-mute or a κ-mute, the sign of the perfect and pluperfect active is the *spiritus asper* ('), which, combining with the mute before it (43–3), changes π or β into φ; κ or γ into χ. But when the characteristic is φ or χ, the *spiritus asper* disappears.

Obs. 3. If the characteristic is a vowel, or a τ -mute, or a liquid, the sign of the perfect and pluperfect active is κ .

Obs. 4. In all the tenses, except those in the preceding table, i. e. in the second aorist through all the voices,—the second perfect and second pluperfect active, and the perfect and pluperfect passive,—and also, in liquid verbs, the first aorist active and middle, the *tense-root* and the *verb-root* are always the same. So also in the present and imperfect in all voices.

Exc. But irregular verbs, and those which fall under the Exceptions and Observations, § 82, have the tense-root in the present and imperfect different from the verb-root; though, like other verbs, it consists of all that precedes the termination in the present indicative. Thus, for example, in *πράσσω*, the tense-root in the present and imperfect is *πράσσ*, while the verb-root is *πράγ*. In *λαμβάνω*, the tense-root of the present and imperfect is *λαμβάν*, while the verb-root is *λήβ*; and so of others.

219.—WORDS FOR PRACTICE ON THE PRECEDING RULES.

[In the following list of verbs, tell the characteristic, the root, and the kind of verbs—form the *second* and the *third* root (if in use), and give the rule for each.]

τύπτω, <i>I strike.</i>	λείπω, <i>I leave.</i>	δείδω, <i>I fear.</i>
λέγω, <i>I say.</i>	τρῶγω, <i>I eat.</i>	διδάσκω, <i>I learn.</i>
χαίρω, <i>I rejoice.</i>	πλέκω, <i>I fold.</i>	τρέπω, <i>I turn.</i>
σπείρω, <i>I sow.</i>	ὀφείλω, <i>I owe.</i>	μυαίνω, <i>I pollute.</i>
τρέφω, <i>I nourish.</i>	μάρπτω, <i>I seize.</i>	πέμπω, <i>I send.</i>
ἄγω, <i>I lead.</i>	πράσσω, <i>I do.</i>	νέμω, <i>I assign.</i>
κράζω, <i>I cry aloud.</i>	φράζω, <i>I say.</i>	μένω, <i>I remain.</i>
βάλλω, <i>I cast.</i>	φαίνω, <i>I show.</i>	ποιέω, <i>I make.</i>
πειθώ, <i>I persuade.</i>	ἀρπάζω, <i>I plunder.</i>	στέλλω, <i>I send.</i>
αἰνέω, <i>I praise.</i>	ἐγείρω, <i>I awake.</i>	μείρω, <i>I divide.</i>
ἀμείβω, <i>I change.</i>	θύω, <i>I sacrifice.</i>	πειράζω, <i>I try.</i>
ἀρόω, <i>I plow.</i>	καλέω, <i>I call.</i>	ράινω, <i>I sprinkle.</i>
βλέπω, <i>I see.</i>	κείρω, <i>I shave.</i>	πρήθω, <i>I burn.</i>

220.—§ 87. II. THE AUGMENT.

1. The *augment* is a prefix joined to the root in the preterite tenses.

2. There are two kinds of augments, the *temporal* and *syllabic*.

3. The *temporal* augment is used when the root begins with a vowel or diphthong, and lengthens the initial vowel.

4. The *syllabic* augment is used when the verb begins with a consonant, and prefixes a syllable to the root.

AUGMENTED TENSES.

5. The imperfect and aorists have the augment in the indicative only. The perfect, pluperfect, and paulo-post-future, retain it through all the moods.

6. The present and future have no augment. †

221.—§ 88. RULES FOR THE AUGMENT.

1. If the verb begins with a consonant, the augment ϵ is prefixed; as, *τύπτω*, *ἔτυπτον*; *ρίπτω*, *ἔρριπτον*, 43–5.

2. The perfect reduplicates the initial consonant before ϵ ; as, *τύπτω*, perfect *τέτυφα*.

Exc. 1. The aspirate reduplicates its own smooth; as, *θαυμάζω*, perf. *τεθαύμακα*; *φαίνω*, perf. *πέφαγκα*, 43–4.

Exc. 2. Verbs beginning with ρ , $\gamma\upsilon$, $\varphi\theta$, or σ before or after a consonant, do not reduplicate: thus,

ρ	<i>ρίπτω</i>	<i>ῥήριφα</i>	$\delta\sigma$	<i>ζάω</i>	<i>ἔζηκα</i>
$\gamma\upsilon$	<i>γνόω</i>	<i>ἔγνωκα</i>	$\sigma\pi$	<i>σπεύδω</i>	<i>ἔσπευκα</i>
$\varphi\theta$	<i>φθίω</i>	<i>ἔφθικα</i>	$\sigma\tau$	<i>στρέφω</i>	<i>ἔστροφα</i>
$\pi\sigma$	<i>ψεύδω</i>	<i>ἔψευκα</i>			

Obs. 1. Sometimes also verbs beginning with $\kappa\tau$, and $\pi\tau$, do not reduplicate; as,

$\kappa\tau$	<i>κτείνω</i>	<i>ἔκταγκα</i>	$\kappa\tau\acute{\iota}\zeta\omega$	<i>ἔκτικα</i>
$\pi\tau$	<i>πτοέω</i>	<i>ἔπτόγηκα</i>		

And sometimes, though rarely, those beginning with $\gamma\lambda$, $\beta\lambda$.

3. When the perfect reduplicates the initial consonant, the pluperfect receives a new augment; as,

	τύπτω	τέτυφα	ἐτετύφην
Otherwise not; as,	ρίπτω	ῥόρυφα	ῥόρύφην

4. If the verb begins with α , ϵ , \omicron ; or with $\alpha\nu$, $\alpha\iota$, $\omicron\iota$, the initial vowel is changed into its own long, and ι of the diphthong is subscribed; as,

ἀνύω	ἥνυον	ἀνῆάνω	ἠνῆαυον
ἐπιζω	ἤπιζον	αἰτέω	ἤτεον
ὀπάζω	ὤπαζον	οἰκίζω	ὤκιζον

Exc. 1. E is often changed into its own diphthong; as,

ἔχω	<i>I have</i>	εἶχον
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The verbs which change ϵ into $\epsilon\iota$ are the following: $\acute{\epsilon}\alpha\omega$, $\acute{\epsilon}\chi\omicron\mu\alpha\iota$, $\acute{\epsilon}\theta\acute{\iota}\zeta\omega$, $\acute{\epsilon}\lambda\acute{\iota}\sigma\sigma\omega$, $\acute{\epsilon}\lambda\kappa\omega$, $\acute{\epsilon}\lambda\kappa\acute{\epsilon}\omega$, $\acute{\epsilon}\lambda\kappa\acute{\upsilon}\omega$, $\acute{\epsilon}\lambda\acute{\epsilon}\omega$, $\acute{\epsilon}\lambda\omega$, $\acute{\epsilon}\pi\omicron\mu\alpha\iota$, $\acute{\epsilon}\pi\omega$ (this verb retains the augment through all the moods), $\acute{\epsilon}\rho\acute{\alpha}\omega$, $\acute{\epsilon}\rho\acute{\epsilon}\omega$, $\acute{\epsilon}\rho\pi\omega$, $\acute{\epsilon}\rho\pi\acute{\upsilon}\zeta\omega$, $\acute{\epsilon}\rho\acute{\upsilon}\omega$, $\acute{\epsilon}\sigma\tau\acute{\eta}\kappa\omega$, $\acute{\epsilon}\sigma\tau\acute{\iota}\alpha\omega$, $\acute{\epsilon}\chi\omega$, and $\acute{\epsilon}\omega$, 20.

Exc. 2. If the verb begins with $\epsilon\omicron$, the ϵ is unchanged and the \omicron augmented; as, $\acute{\epsilon}\omicron\rho\tau\acute{\alpha}\zeta\omega$, $\acute{\epsilon}\acute{\omega}\rho\tau\alpha\zeta\omicron\nu$.

So also some 2d pluperf. active; viz., from the 2d perf. $\acute{\epsilon}\omicron\lambda\pi\alpha$, pluperf. $\acute{\epsilon}\acute{\omega}\lambda\pi\epsilon\upsilon\nu$;— $\acute{\epsilon}\omicron\iota\kappa\alpha$, $\acute{\epsilon}\acute{\omicron}\kappa\epsilon\upsilon\nu$;— $\acute{\epsilon}\omicron\rho\gamma\alpha$, $\acute{\epsilon}\acute{\omega}\rho\gamma\epsilon\upsilon\nu$.

Exc. 3. $\acute{\alpha}\omega$, *I blow*; $\acute{\alpha}\acute{\iota}\omega$, *I hear*; $\acute{\alpha}\eta\theta\acute{\epsilon}\sigma\sigma\omega$, *I am unused*; $\acute{\alpha}\eta\delta\acute{\iota}\zeta\omicron\mu\alpha\iota$, *I loathe*; retain the initial vowel unchanged; as also some verbs derived from $\omicron\iota\kappa\omicron\varsigma$, $\omicron\iota\eta\omicron\varsigma$, $\omicron\iota\omega\eta\omicron\varsigma$, and $\omicron\iota\acute{\alpha}\xi$; as, $\omicron\iota\eta\acute{\iota}\zeta\omega$, *I smell of wine*, $\omicron\iota\eta\acute{\iota}\zeta\omicron\nu$; and also the 2d perfect active when the root begins with $\omicron\iota$; as, $\omicron\iota\delta\alpha$, plup. $\omicron\iota\delta\epsilon\upsilon\nu$.

5. If the initial vowel is not α , ϵ , \omicron ; or $\alpha\nu$, $\alpha\iota$, $\omicron\iota$, it is not augmented: but ι and υ short are made long; as,

ι	ἴκομαι	ἴκόμην	$\epsilon\iota$	εἰκάζω	εἴκαζον
υ	ὑβρίζω	ὑβρίζον	$\epsilon\upsilon$	εὐρίσκω	εὕρισκον
η	ἡχέω	ἡχεον	$\omicron\upsilon$	οὐτάζω	οὔταζον
ω	ὦθω	ὦθον			

See Exceptions, 224–4, 5.

222.—§ 89. AUGMENT OF COMPOUND VERBS.

1. When the verb is compounded with a preposition, the augment comes between the preposition and the verb; as, *προς-φέρω, προς-έ-φερον*.

Obs. 1. The prepositions drop their final vowel before the augment ϵ ; as, *ἀποφαίνω, ἀπέφαινον; καταβάλλω, κατέβαλλον*:—
But,

Obs. 2. *περί* before ϵ remains unchanged; *πρό* usually combines with it by contraction; thus, *προέβην* becomes *προύβην*.
116, II.

Obs. 3. When ν , in the prepositions *σύν* and *έν*, is changed into another consonant, by the rules of euphony, 46–15, it is recovered when separated from that consonant, by the augment ϵ ; thus, *συνλέγω, συνέλεγον; συγγράφω, συνέγραφον; έμμένω, ενέμενον*.

2. Verbs compounded with *δυσ* or *έν*, take the augment after the particle, when the simple verb begins with α , ϵ , $ο$, or with *αν*, *αι*, *οι*; as, *δυσσαρεστέω, δυσηρέστεον; ένορκέω, ένώρκεον*.

3. But if the simple verb begin with any other vowel or consonant, *δυσ* is augmented, and *έν* remains unchanged; as, *δυστυχέω, ένδυστύχεον, δεδυστύχηκα; έντυχέω, έντύχηκα*.

4. Other compounds generally take the augment at the beginning.

EXCEPTIONS.

223.—The exceptions from these rules are but few, and will be best learned by practice. Some writers augment certain compound verbs in the beginning, and others in the middle; while other verbs are sometimes augmented in both; as, *έπίσταμαι, I understand, έπιστάμην; άνορθόω, I erect, ήνώρθοον; καθένδω, I sleep, καθήνδον or εκάθενδον; ένοχλέω, I disturb, ήνώχλεον*.

224.—§ 90. OBSERVATIONS ON THE AUGMENT.

1. In the early Greek poets, the use of the augment is very fluctuating, the same word sometimes occurring with the augment and sometimes without it; as, *έξέφερε* and *έκφερε*, *he car-*

ried out ; ἔλαβε and λάβε, *he took* ; ἤγεν and ἄγεν, *he brought* ; ἐδέδεκτο, δέδεκτο, and δέκτο, *he had received*.

Obs. 1. From the antiquity of the Ionic, this has been usually considered a peculiarity of that dialect ; but it occurs frequently in the Attic writers, particularly in choruses ; as, σύθη for ἐσύθη, *he was driven* ; γεγένητο for ἐγεγένητο, *it had been* ; ἀνύλωκα for ἀνίλωκα, *I have spent*.

2. In Homer and Hesiod, aorists often receive the reduplication, which remains through all the moods ; thus, κεκάμω for κάμω, *I shall have laboured* ; λελάβεσθαι for λάβεσθαι, *to have received*.

3. In all dialects, verbs beginning with λ and μ frequently take εἰ or εἶ as the augment of the perf. ; as, εἴληφα for λείληφα, *I have taken* ; εἴμαρται for μέμαρται, *it has been decreed*.

4. The Attics often change the simple augment ε into η, and augment the initial vowels of verbs beginning with εἰ and εὐ ; as, ἱδυνάμην for ἐδυνάμην, *I was able* ; ἥκαζον for εἴκαζον, *I assimilated* ; ἠχόμην for εὐχόμην, *I prayed* ; ἦδεν for εἶδεν, *I knew*.

5. In verbs beginning with α, ε, ο, or with αν, αι, οι, the Attics sometimes prefix ε instead of the usual augment ; i. e. they use the *syllabic* instead of the *temporal* augment ; as, ἔαξα for ἦξα ; εἰλώκα for ἦλωκα. Sometimes they use both ; as, ὀράω, *I see*, εἴωραον, εἴωρακα.

ATTIC REDUPLICATION.

6. When the verb begins with α, ε, or ο, followed by a consonant, the first two letters are sometimes repeated before the ordinary augment. This is called the *Attic Reduplication* ; thus,

ἀγείρω	<i>I assemble</i>	ἤγερεκα	Atticé, ἀγ-ἤγερεκα
ἐμέω	<i>I vomit</i>	ἤμεκα	ἐμ-ἤμεκα
ὄζω	<i>I smell</i>	ὠδα	ὀδ-ὠδα
ὀρύσσω	<i>I dig</i>	ὠρυχα	ὀρ-ὠρυχα

Obs. 2. The pluperfect sometimes takes a new augment on the initial vowel of the reduplication ; thus, ἀκ-ήκω, ἡκ-ηκόει.

Obs. 3. This form of the verb frequently changes a long vowel or diphthong into a short or doubtful vowel in the third syllable ; thus, ἀλήληφα for ἤλειφα, and ἀλήλημμαι for ἤλειμμαι, from ἀλείφω ; ἀκίηκα for ἦκα, from ἀκούω.

7. *Rule.* The *simple augment* is confined to the indicative mood ; the *reduplication* remains in all the moods.

225.—§ 91. III. THE TERMINATIONS.

1. The **TERMINATIONS** are parts of the verb added immediately to the tense-root, and which, by their changes, serve to distinguish the *voices*, *moods*, *numbers*, and *persons*. These are different in the two conjugations.

2. The terminations in the first conjugation consist of two parts—the mood-vowel, and final letters.

The *mood-vowel* distinguishes the *mood* and connects the final letters with the tense-root. The *final letters* distinguish the voices, numbers, and persons.

3. The *mood-vowel* is the first letter of the termination, and in the indicative, is always short or doubtful except in the 1st and 2d pluperfect, which has always *ei*—in the subjunctive, it is always long—in the optative, always a diphthong.

4. The *final letters* are of two classes,—*Primary* and *Secondary*; the former are used in the indicative mood in the *primary* tenses, and the latter, in the *secondary* (199–3). Also, the *primary* final letters are always used in the subjunctive mood, and the *secondary* in the optative.

226. TABLE OF FINAL LETTERS.

ACTIVE VOICE.

Primary.			Secondary.		
	1.	2.	3.		
Sing.	ο	ις	ι	Sing.	ν, μι, —, ς —
Dual.	—	τον	τοι	Dual.	— τον την
Plural.	μεν	τε	ντοι	Plural.	μεν τε ν, σαν, εν

MIDDLE AND PASSIVE.

Primary.			Secondary.		
	1.	2.	3.		
Sing.	μαι	σαι	ται	Sing.	μην σο το
Dual.	μεθον	σθον	σθον	Dual.	μεθον σθον σθην
Plural.	μεθα	σθε	νται	Plural.	μεθα σθε ντο

5. The mood-vowels and final letters combined form the *termination* in the indicative, subjunctive, and optative moods through the whole verb, except in the perfect and pluperfect, middle and passive, which, having no mood-vowels, annex the final letters immediately to the root.

The following table shows the mood-vowels and final letters, both separate and combined.

227. ACTIVE VOICE.

INDICATIVE MOOD.

Primary.

Present and Future.

Mood-vowels and final letters separate.

The same combined.

Sing.	ο-ο	ε-ις	ε-ι	ω	εις	ει
Dual.	—	ε-των	ε-των	—	ετων	ετων
Plural	ο-μεν	ε-τε	ο-ντισι	ομεν	ετε	οντισι(ν)

First and Second Perfect.

Sing.	α-	α-ς	ε-	α	ας	ε
Dual.	—	α-των	α-των	—	ατων	ατων
Plural.	α-μεν	α-τε	α-ντισι	αμεν	ατε	ασι

Secondary.

Imperfect and Second Aorist.

Sing.	ο-ν	ε-ς	ε-	ον	ες	ε(ν)
Dual.	—	ε-των	ε-την	—	ετων	ετην
Plural.	ο-μεν	ε-τε	ο-ν	ομεν	ετε	ον

First Aorist.

Sing.	α-	α-ς	ε-	α	ας	ε
Dual.	—	α-των	α-την	—	ατων	ατην
Plural.	α-μεν	α-τε	α-ν	αμεν	ατε	αν

First and Second Pluperfect.

Sing.	ει-ν	ει-ς	ει-	ειν	εις	ει
Dual.	—	ει-των	ει-την	—	ειτων	ειτην
Plural.	ει-μεν	ει-τε	ει-σαν	ειμεν	ειτε	εισαν

SUBJUNCTIVE MOOD.

All the Tenses.

Sing.	ω-ο	η-ις	η-ι	ω	ης	η
Dual.	—	η-των	η-των	—	ητων	ητων
Plural.	ω-μεν	η-τε	ω-ντισι	ωμεν	ητε	ωσι

OPTATIVE MOOD.

All the Tenses except the First Aorist.

Sing.	οι-μι	οι-ς	οι-	οιμι	οις	οι
Dual.	—	οι-των	οι-την	—	οιτων	οιτην
Plural.	οι-μεν	οι-τε	οι-εν	οιμεν	οιτε	οιεν

The First Aorist Optative has *αι* instead of *οι* for its mood-vowels.

6. In this table the indicative mood-vowel *ο*, and the subjunctive *ω*, combining with the final letter *-ο* makes *ω*; and with *-ντισι* they make *ουσι* and *ωσι*; § 6, Rules 8, 16, and 18.

228. MIDDLE AND PASSIVE.

INDICATIVE MOOD.

Primary.

Present and Futures.

Mood-vowels and final letters separate.			The same combined.		
Sing.	ο-μαι	ε-σαι	ε-ται	ομαι η (7)	εται
Dual.	ό-μεθον	ε-σθον	ε-σθον	όμεθον εσθον	εσθον
Plural.	ό-μεθα	ε-σθε	ο-νται	όμεθα εσθε ονται	

Secondary.

Imperfect and Second Aorist Middle.

Sing.	ό-μην	ε-σο	ε-το	όμην ου (7)	ετο
Dual.	ό-μεθον	ε-σθον	έ-σθην	όμεθον εσθον	έσθην
Plural.	ό-μεθα	ε-σθε	ο-ντο	όμεθα εσθε οντο	

First Aorist Middle.

Sing.	ά-μην	α-σο	α-το	άμην ασο	ατο
Dual.	ά-μεθον	α-σθον	ά-σθην	άμεθον ασθον	άσθην
Plural.	ά-μεθα	α-σθε	α-ντο	άμεθα ασθε αντο	

SUBJUNCTIVE MOOD.

All the Tenses.

Sing.	ω-μαι	η-σαι	η-ται	ωμαι η (7)	ηται
Dual.	ώ-μεθον	η-σθον	η-σθον	ώμεθον ησθον	ησθον
Plural.	ώ-μεθα	η-σθε	ω-νται	ώμεθα ησθε ωνται	

OPTATIVE MOOD.

Present and Futures, also 2d Aorist Middle.

Sing.	οί-μην	οι-σο	οι-το	οίμην οιο (7)	οιτο
Dual.	οί-μεθον	οι-σθον	οί-σθην	οίμεθον οισθον	οίσθην
Plural.	οί-μεθα	οι-σθε	οι-ντο	οίμεθα οισθε οιντο	

The First Aorist Optative has *αι* instead of *οι* for its mood-vowels.

7. In the second person singular, *εσαι*, in combining, elides *σ*, leaving *εαι*, and then contracts the concurrent vowels into *η* (116, *Exc.* 3). So also *ησαι* becomes *ηαι*, and then *η* (116, R. viii). So *εσο* becomes *εο*, contracted *ου* (116, R. ii); *ασο* becomes *αο*, contracted *ω* (116, R. vii. 1); and *οισο*, eliding *σ*, becomes *οιο*, without contraction.

8. In the passive voice, the perfect and pluperfect have no mood-vowels, but annex the final letters (which in this case are the terminations) immediately to the root, 270-10. Also, the first and second aorists, in the indicative, as a termination prefix *η*, and, in the optative, *ειη*, to the secondary final letters of the active voice, as will be seen in the table, 231.

9. The final letters and mood-vowels of the imperative, infinitive, and participles, will be seen combined in the following tables.

§ 92. TABLES OF TERMINATIONS.

229.—I. ACTIVE VOICE.

INDICATIVE.

Primary Tenses.

Pres. and Fut.			1st and 2d Perfect.		
S.	-ω	-εις -ει	-α	-ας -ε	
D.		-ετον -ετον		-ατον -ατον	
P.	-ομεν	-ετε -ουσι	-αμεν	-ατε -ασι	

Secondary Tenses.

Imperf. and 2d Aor.			1st and 2d Pluperfect.			1st Aor.		
S.	-ον	-εις -ε	-ειν	-εις -ει		-α	-ας -ε	
D.		-ετον -έτην		-ειτον -έτην			-ατον -άτην	
P.	-ομεν	-ετε -ον	-ειμεν	-ειτε -εσαν		-αμεν	-ατε -αν	

SUBJUNCTIVE.

S.	-ω	-ης -η	The same as first column.	The same as first column.
D.		-ητον -ητον		
P.	-ωμεν	-ητε -ωσι		

OPTATIVE.

S.	-οιμι	-οις -οι	The same as first column.	-αιμι	-αις -αι
D.		-οιτον -οίτην			-αιτον -αίτην
P.	-οιμεν	-οιτε -οιεν		-αιμεν	-αιτε -αιεν

IMPERATIVE.

S.	-ε	-έτω	The same as first column.	-ον	-άτω
D.		-ετον -έτων		-ατον	-άτων
P.	-ετε	-έτωσαν or -όντων		-ατε	-άτωσαν, or -άντων

INFINITIVE.

-ειν	-έναι	-αι
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PARTICIPLES.

N.	-ων	-ουσα -ον	-ώς	-υῖα -ός	-ας	-ασα -αν
G.	-οντος	-ούσης, &c.	-ότος	-υῖας -ότος	-αντος	-άσης -αντος

Obs. In this table, the terminations in the first column belong to the present, imperfect indicative, future, and 2d aorist; all those in the 2d, to the first and second perfect and pluperfect; and all those in the 3d, to the 1st aorist.

230.—II. MIDDLE VOICE.

INDICATIVE.

Primary Tenses.

MIDDLE AND PASSIVE.

Pres. and Fut.

S.	-ομαι	-η	-εται
D.	-όμεθον	-εσθον	-εσθον
P.	-όμεθα	-εσθε	-ονται

Secondary Tenses.

Imperfect and 2d Aorist.

1st Aorist.

S.	-όμην	-ου	-ετο	-άμην	-ω	-ατο
D.	-όμεθον	-εσθον	-έσθην	-άμεθον	-ασθον	-άσθην
P.	-όμεθα	-εσθε	-οντο	-άμεθα	-ασθε	-αντο

SUBJUNCTIVE.

S.	-ωμαι	-η	-ηται
D.	-ώμεθον	-ησθον	-ησθον
P.	-ώμεθα	-ησθε	-ωνται

The same as first column.

OPTATIVE.

S.	-οίμην	-οιο	-οιτο	-αίμην	-ωο	-αιτο
D.	-οίμεθον	-οισθον	-οίσθην	-αίμεθον	-αισθον	-αίσθην
P.	-οίμεθα	-οισθε	-οιντο	-αίμεθα	-αισθε	-αιντο

IMPERATIVE.

S.	-ου	-έσθω	-αι	-άσθω
D.	-εσθον	-έσθων	-ασθον	-άσθων
P.	-εσθε	-έσθωσαν	-ασθε	-άσθωσαν

INFINITIVE.

-εσθαι	-ασθαι
--------	--------

PARTICIPLES.

N.	-ομενος	-ομένη	-όμενον	-άμενος	-αμένη	-άμενον
G.	-ομένου	-ομένης	-ομένου	-αμένου	-αμένης	-αμένου

Obs. In this table of the middle voice, the terminations of the perfect and pluperfect are omitted, being the same throughout as those of the perfect and pluperfect passive on the next page.

231.—III. PASSIVE VOICE.

INDICATIVE MOOD.

Primary Tenses.

PASSIVE AND MIDDLE

Perfect.

S. -μαι	-σαι	-ται
D. -μεθον	-σθον	-σθον
P. -μεθα	-σθε	-νται

Secondary Tenses.

Pluperfect.

S. -μην	-σο	-το
D. -μεθον	-σθον	-σθην
P. -μεθα	-σθε	-ντο

1st and 2d Aorists.

S. -μην	-σο	-το	-ην	-ης	-η
D. -μεθον	-σθον	-σθην		-ητον	-ήτην
P. -μεθα	-σθε	-ντο	-ημεν	-ητε	-ησαν

SUBJUNCTIVE.

S. -μένος ὦ	ῆς	ῆ	-ῶ	-ῆς	-ῆ
D. -μένω	ῆτον	ῆτην		-ῆτον	-ῆτην
P. -μένοι ὦμεν	ῆτε	ῶσι	-ῶμεν	-ῆτε	-ῶσι

OPTATIVE.

S. -μένος εἴην	εῖης	εῖη	-εἴην	-εῖης	-εῖη
D. -μένω	εἶητον	εἶήτην		-εἶητον	-εἶήτην
P. -μένοι εἴημεν	εἶητε	εἶησαν	-εἴημεν	-εἶητε	-εἶησαν

IMPERATIVE.

S.	-σο	-σθω	-ηθι	-ήτω
D.	-σθον	-σθων	-ητον	-ήτων
P.	-σθε	-σθωσαν	-ητε	-ήτωσαν

INFINITIVE.

-σθαι	-ῆναι
-------	-------

PARTICIPLES.

M.	F.	N.	M.	F.	N.
N. -μένος	-μένη	-μένον	-είς	-είσα	-έν
G. -μένου	-μένης	-μένου	-έντος	-είσης	-έντος

For the terminations of the present, imperfect, 1st, 2d, and 3d futures of the passive voice, see the terminations in the first column of the table on the preceding page.

232.—§ 93. FORMATION OF THE TENSES IN MUTE
AND PURE VERBS.

1. Each tense consists of its proper root, and tense-ending, together with the augment prefixed in the augmented tenses.

Obs. 1. The 2 future passive and 2 aorist add the tense-endings to the second root, the 2 perfect and 2 pluperfect active, to the third root, and all others to the first.

Exc. *Τρέπω, τρέφω, and στρέφω*, in the perfect and pluperfect passive, have the second root. *Ψεύγω and κεύθω*, in the 2 perfect active, have sometimes the first, instead of the third root. *Πέμπω, κλέπτω, τρέπω, λέγω, and τρέφω*, in the perfect and pluperfect active, change *ε* of the first root into *ο*.

2. The tense-endings consist of the tense-signs (218) and terminations united; and when there is no tense-sign, the termination alone is also the tense-ending, as exhibited in the following table.

TABLE OF TENSE-ENDINGS.

Tense.	Active.	Middle.	Passive.
1 Future,	-σ-ω (liq. -έ-ω)	-σ-ομαι (liq. -έ-ομαι)	-θήσ-ομαι
2 Future,	—	—	-ήσ-ομαι
1 Aorist,	-σ-α (liq. -α)	-σ-άμην (liq. -άμην)	-θ-ην
2 Aorist,	-ον	-όμην	-ην
Perfect,	-κ-α, or -ί-α, 235, R.1.	-μαι	-μαι
Pluperf.	-κ-ειν, or -ί-ειν	-μην	-μην
2 Perfect,	-α	—	—
2 Pluperf.	-ειν	—	—
Fut.-Perf. or Paulo-post-future		-σ-ομαι	-σ-ομαι

233.—GENERAL RULES.

RULE 1. The imperfect is formed from the present by prefixing the augment and changing *ω* into *ον*, and *ομαι* into *όμην*; as, *τύπτω, έτυπτον, τύπτομαι, έτυπτόμην*.—

RULE 2. All tenses except the present and imperfect, add the tense-endings to the proper root (232, *Obs.* 1), and prefix the augment in the preterite tenses, as follows :

234.—SPECIAL RULES FOR EACH TENSE.

1. Active Voice.

- Future. Add $\sigma\omega$ to the 1st root.
 1 Aorist. Prefix the augment, and add $-\sigma\alpha$ to the 1st root.
 2 Aorist. Prefix the augment, and add $-\sigma\nu$ to the 2d root.
 Perfect. Augment, reduplicate, and add $-\kappa\alpha$ or $-\acute{\alpha}$ to the 1st root, 235, R. 1.
 Pluperf. Augment, reduplicate, repeat the augment, and add $-\kappa\epsilon\iota\nu$ or $-\epsilon\acute{\iota}\nu$ to the 1st root.
 2 Perf. Augment, reduplicate, and add $-\alpha$ to the 3d root.
 2 Pluperf. Augment, reduplicate, repeat the augment, and add $-\sigma\iota\nu$ to the 3d root.

2. Middle Voice.

- Future. Add $-\sigma\omicron\mu\alpha\iota$ to the 1st root.
 1 Aorist. Prefix the augment, and add $-\sigma\acute{\alpha}\mu\eta\nu$ to the 1st root.
 2 Aorist. Prefix the augment, and add $-\acute{\omicron}\mu\eta\nu$ to the 2d root.
 The Perfect, Pluperfect, and Future-perfect, are the same as in the Passive Voice.

3. Passive Voice.

- 1 Future. Add $-\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$ to the 1st root.
 2 Future. Add $-\acute{\eta}\sigma\omicron\mu\alpha\iota$ to the 2d root.
 1 Aorist. Prefix the augment, and add $-\theta\eta\nu$ to the 1st root.
 2 Aorist. Prefix the augment, and add $-\eta\nu$ to the 2d root.
 Perfect. Augment, reduplicate, and add $-\mu\alpha\iota$ to the 1st root.
 Pluperf. Augment, reduplicate, repeat the augment, and add $-\mu\eta\nu$ to the 1st root.
 Fut. Perf. Augment, reduplicate, and add $-\sigma\omicron\mu\alpha\iota$ to the 1st root.

235.—§ 94. SPECIAL RULES FOR MUTES.

RULE 1. When the characteristic is a π -mute or a κ -mute, the perfect active is formed by adding $-\acute{\alpha}$, and the pluperfect by adding $-\epsilon\acute{\iota}\nu$; all others add $-\kappa\alpha$, $-\kappa\epsilon\iota\nu$ (218, *Obs.* 2, 3); thus,

$\lambda\acute{\epsilon}\iota\pi\omega$	Root $\lambda\acute{\epsilon}\iota\pi$	perf.	$\lambda\acute{\epsilon}\text{-}\lambda\acute{\epsilon}\iota\pi\text{-}\acute{\alpha}$	combined	$\lambda\acute{\epsilon}\lambda\epsilon\upsilon\phi\alpha$
		pluperf.	$\acute{\epsilon}\lambda\epsilon\text{-}\lambda\acute{\epsilon}\iota\pi\text{-}\epsilon\acute{\iota}\nu$		$\acute{\epsilon}\lambda\epsilon\lambda\acute{\epsilon}\iota\phi\epsilon\iota\nu$
$\pi\acute{\lambda}\acute{\epsilon}\kappa\omega$	Root $\pi\acute{\lambda}\epsilon\kappa$	perf.	$\pi\acute{\acute{\epsilon}}\text{-}\pi\acute{\lambda}\epsilon\kappa\text{-}\acute{\alpha}$		$\pi\acute{\acute{\epsilon}}\pi\lambda\epsilon\chi\alpha$
		pluperf.	$\acute{\epsilon}\pi\epsilon\text{-}\pi\acute{\lambda}\acute{\epsilon}\kappa\text{-}\epsilon\acute{\iota}\nu$		$\acute{\epsilon}\pi\epsilon\pi\lambda\acute{\epsilon}\chi\epsilon\iota\nu$

RULE 2. When the characteristic is a τ -mute, it is rejected before a consonant in the active and the middle voice, and changed into σ in the passive; thus,

Active, <i>πείθω</i> , Root <i>πείθ-</i>	Fut. <i>πεί-σω</i>	perf. <i>πέπει-κα</i>
Middle,	Fut. <i>πεί-σομαι</i>	1 Aor. <i>ἔπει-σάμην</i>
Passive, 1 fut. <i>πεισ-θήσομαι</i>	1 Aor. <i>ἔπεισ-θην</i>	perf. <i>πέπεισ-μαι</i>

Exc. The τ -mute is rejected in the passive also, when it comes before σ (44-8); as, *πέπεισμαι* for *πέπεισθαι*, or after a liquid; as, *πέρθω*, 1 future passive *περ-θήσομαι*, perfect *πέ-περ-μαι*. Also, a π -mute, after a liquid, is rejected before *μαι*; as, *τέρπω*, perfect passive *τέ-τερ-μαι*.

Obs. *Πεύθω*, *σένω*, *τεύχω*, and *χέω* (239-2), have *υ* instead of *ευ* before a consonant in the passive; as, *πυσ-θήσομαι*, *συσ-θήσομαι* (240, R. 2), &c.; *φεύγω* has either *υ* or *ευ*; as, *πέφυγ-μαι*, or *πέφευγ-μαι*.

236.—§ 95. METHOD OF FORMING THE TENSES.

1. *Τίω*, *I honour*.

This verb, requiring no insertion or change of letters for the sake of euphony, affords the simplest example for showing the formation of tenses. A second and third root (*τι*), and the tenses formed from them, are here assumed, though they do not exist in the verb, to show the manner in which these tenses are formed.

	Active.	Middle.	Passive.
Pres.	<i>τί-ω</i>	<i>τι-ομαι</i>	<i>τί-ομαι</i>
Imp.	<i>ἔ-τι-ον</i>	<i>ἔ-τι-όμην</i>	<i>ἔ-τι-όμην</i>
Fut.	<i>τί-σ-ω</i>	<i>τι-σ-ομαι</i>	<i>τι-θήσ-ομαι</i>
2 Fut.			<i>τι-ήσ-ομαι</i>
1 Aor.	<i>ἔ-τι-σ-α</i>	<i>ἔ-τι-σ-άμην</i>	<i>ἔ-τί-θ-ην</i>
2 Aor.	<i>ἔ-τι-ον</i>	<i>ἔ-τι-όμην</i>	<i>ἔ-τί-ην</i>
Perf.	<i>τέ-τι-κ-α</i>	<i>τέ-τι-μαι</i>	<i>τέ-τι-μαι</i>
Pluperf.	<i>ἔ-τε-τί-κ-ειν</i>	<i>ἔ-τε-τί-μην</i>	<i>ἔ-τε-τί-μην</i>
2 Perf.	<i>τέ-τι-α</i>		
2 Pluperf.	<i>ἔ-τε-τί-ειν</i>		
P. P. Fut.		<i>τε-τί-σ-ομαι</i>	<i>τε-τί-σ-ομαι</i>

The following examples fall under 235, Rule 1. They are exhibited with the parts divided, and then combined, to show the effect of the rules of euphony, § 6, in combining the parts. It will be a profitable exercise for the pupil to apply these rules for every change.

2. The characteristic a π -mute.

λείπω, *I leave.*

Roots, 1. λειπ-, 2. λιπ-, 3. λοιπ-.

ACTIVE VOICE.

	Parts divided.	Parts combined.
Pres.	λείπ-ω	λείπω
Imperf.	ἔ-λειπ-ον	ἔλειπον
Fut.	λείπ-σ-ω	λείψω
1 Aor.	ἔ-λειπ-σ-α	ἔλειψα
2 Aor.	ἔ-λιπ-ον	ἔλιπον
Perf.	λέ-λειπ'-α	ἔλειφα
Pluperf.	ἔ-λε-λείπ'-ειν	ἔλελείφειν
2 Perf.	λέ-λοιπ-α	ἔλοιπα
2 Pluperf.	ἔ-λε-λοιπ-ειν	ἔλελοίπειν

MIDDLE VOICE.

Pres.	λείπ-ομαι	λείπομαι
Imperf.	ἔ-λειπ-όμην	ἔλειπόμην
Fut.	λείπ-σ-ομαι	λείψομαι
1 Aor.	ἔ-λειπ-σ-άμην	ἔλειψάμην
2 Aor.	ἔ-λιπ-όμην	ἔλιπόμην
Perf.	λέ-λειπ-μαι	ἔλειμμαι
Pluperf.	ἔ-λε-λείπ-μην	ἔλελείμμην
P. P. Fut.	λε-λείπ-σ-ομαι	λελείψομαι

PASSIVE VOICE.

Pres.	λείπ-ομαι	λείπομαι
Imperf.	ἔ-λειπ-όμην	ἔλειπόμην
Fut.	λειπ-θήσ-ομαι	λειφθήσομαι
2 Fut.	λιπ-ήσ-ομαι	λιπήσομαι
1 Aor.	ἔ-λείπ-θ-ην	ἔλειφθην
2 Aor.	ἔ-λίπ-ην	ἔλίπην
Perf.	λέ-λειπ-μαι	ἔλειμμαι
Pluperf.	ἔ-λε-λείπ-μην	ἔλελείμμην
P. P. Fut.	λε-λείπ-σ-ομαι	λελείψομαι

3. The characteristic a *κ*-mute.*πλέκω, I fold.*Roots, 1. *πλεκ-*, 2. *πλακ-*, 3. *πλοκ-*.

ACTIVE VOICE.

	Parts divided.	Parts combined.
Pres.	<i>πλέκ-ω</i>	<i>πλέκω</i>
Imperf.	<i>ἔ-πλεκ-ον</i>	<i>ἔπλεκον</i>
Fut.	<i>πλέκ-σ-ω</i>	<i>πλέξω</i>
1 Aor.	<i>ἔ-πλεκ-σ-α</i>	<i>ἔπλεξα</i>
2 Aor.	<i>ἔ-πλακ-ον</i>	<i>ἔπλακον</i>
Perf.	<i>πέ-πλεκ'-α</i>	<i>πέπλεχα</i>
Pluperf.	<i>ἐ-πε-πλέκ'-ειν</i>	<i>ἐπεπλέχαι</i>
2 Perf.	<i>πέ-πλοκ-α</i>	<i>πέπλοχα</i>
2 Pluperf.	<i>ἐ-πε-πλόκ-ειν</i>	<i>ἐπεπλόκειν</i>

MIDDLE VOICE.

Pres.	<i>πλέκ-ομαι</i>	<i>πλέκομαι</i>
Imperf.	<i>ἔ-πλεκ-όμην</i>	<i>ἔπλεκόμην</i>
Fut.	<i>πλέκ-σ-ομαι</i>	<i>πλέξομαι</i>
1 Aor.	<i>ἔ-πλεκ-σ-άμην</i>	<i>ἔπλεξάμην</i>
2 Aor.	<i>ἔ-πλακ-όμην</i>	<i>ἔπλακόμην</i>
Perf.	<i>πέ-πλεκ-μαι</i>	<i>πέπλεγμαι</i>
Pluperf.	<i>ἐ-πε-πλέκ-μην</i>	<i>ἐπεπλέγμην</i>
P. P. Fut.	<i>πε-πλέκ-σ-ομαι</i>	<i>πεπλέξομαι</i>

PASSIVE VOICE.

Pres.	<i>πλέκ-ομαι</i>	<i>πλέκομαι</i>
Imperf.	<i>ἔ-πλεκ-όμην</i>	<i>ἔπλεκόμην</i>
Fut.	<i>πλεκ-θήσ-ομαι</i>	<i>πλεχθήσομαι</i>
2 Fut.	<i>πλακ-θήσ-ομαι</i>	<i>πλακήσομαι</i>
1 Aor.	<i>ἐ-πλέκ-θη</i>	<i>ἐπλέχθη</i>
2 Aor.	<i>ἐ-πλάκ-η</i>	<i>ἐπλάκη</i>
Perf.	<i>πέ-πλεκ-μαι</i>	<i>πέπλεγμαι</i>
Pluperf.	<i>ἐ-πε-πλέκ-μην</i>	<i>ἐπεπλέγμην</i>
P. P. Fut.	<i>πε-πλέκ-σ-ομαι</i>	<i>πεπλέξομαι</i>

4. The characteristic a τ -mute.*πείθω, I persuade.*

This verb has the first root *πειθ*, the second *πιθ*, the third *ποιθ*, and its characteristic being a τ -mute, it comes under 235, Rule 2.

	Active.	Middle.	Passive.
Pres.	πείθ-ω	πείθ-ομαι	πείθ-ομαι
Imp.	ἔ-πειθ-ον	ἐ-πειθ-όμεν	ἐ-πειθ-όμεν
Fut.	πεί-σ-ω	πεί-σ-ομαι	πεί-σ-ομαι
2 Fut.			πιθ-ήσ-ομαι
1 Aor.	ἔ-πει-σ-α	ἐ-πει-σ-άμεν	ἐ-πεί-σ-θ-ην
2 Aor.	ἔ-πιθ-ον	ἐ-πιθ-όμεν	ἐ-πίθ-ην
Perf.	πέ-πει-κ-α	πέ-πει-σ-μαι	πέ-πει-σ-μαι
Pluperf.	ἐ-πε-πεί-κ-ειν	ἐ-πε-πεί-σ-μεν	ἐ-πε-πεί-σ-μεν
2 Perf.	πέ-ποιθ-α		
2 Pluperf.	ἐ-πε-ποιθ-ειν		
P. P. Fut.		πε-πεί-σ-ομαι	πε-πεί-σ-ομαι

§ 96. SPECIAL RULES FOR PURE VERBS.

237.—N. B. In the rules for the Moods and Tenses of verbs, let it be remembered, that—

The three short vowels, α ε ο
 have their own long, η η ω
 and their own diphthongs, αι ει οι

238.—RULE 1. Verbs in *άω*, *έω*, and *όω*, change the short vowel into its own long before a consonant; as,

φιλέω, Root *φιλε*, fut. *φιλήσω*, perf. *πεφίληκα*, &c.

239.—EXCEPTIONS.

1. *άω* after ϵ or ι , retains α ; and *λάω* and *ράω* after a vowel; as, *εάω*, *εάσω*; *κοπιάω*, *κοπιάσω*; *γελάω*, *γελάσω*.

Likewise dissyllables in *άω* which do not pass into $\eta\mu\iota$; as, *κλάω*, *κλάσω*. But those which pass into $\eta\mu\iota$ have η , except *φθάω*.

The following also retain *α*; viz. ἀκροάομαι, πετάω, δαμάω, κρεμάω, and ὑφάω; διφάω has *α* or *η*.

2. *Ten* in εῶ retain *ε*; viz. ἀκέω, ἀλέω, ἀρκέω, ἔω, ἐμέω, νεικέω, ξέω, ὀλέω, τελέω, τρέω.

Likewise those which form new presents in νύω, ννυμι, and σκω; as, ἐννύω and ἐννυμι from ἔω, ἀρέσκω from ἀρέω; retain *ε*.

Sixteen in εῶ have *ε* or *η*; viz. αἰδέομαι, αἰνέω, ἀκέομαι, ἀλφέω, ἀχθεόμαι, δέω, καλέω, κηδέω, κωρέω, μαχέομαι, ὀζέω (ὄζω), ποθέω, πονέω, στερέω, φορέω, φρονέω; besides a few others seldom used; as, κοτέω, βλέω, χορέω.

Six in εῶ have *εν*; viz. πνέω, πλέω, χέω, ῥέω, *I flow*; θέω, *I run*; and νέω, *I swim*; but ῥέω, *I speak*; θέω, *I place*; and νέω, *I spin*, have *η*.

3. In primitive verbs, ὦω retains *ο*; such as, ἀρόω, βόω, ἐδόω, ὁμώω, ὀνόω. Likewise those which form others in νύω and σκω, have *ο*; but those which pass into ωμι, have *ω*; except δίδωμι, which has *ο* in the 1 fut. and 1 aor. passive; as, δοθήσονται, ἐδόθην.

4. The anomalous verbs καίω and κλαίω change *αι* into *αν*; as, καίω, fut. καύσω; κλαίω, κλαύσω.

5. Αἰρέω, εὐρέω, and σχέω (for ἔχω), retain *ε* before *θ* only; as, αἰρήσω, αἰρεθήσονται, αἰρέθην, αἴρημαι, &c.

240.—RULE 2. Pure verbs which have *ε*, or a doubtful vowel, or a diphthong before a consonant, in the active and the middle voice, insert *σ* before a consonant in the passive; as,

	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.	Perf. Pass.
ἀλέ-ω	ἤλε-κα	άλεσ-θήσομαι	ἤλεσ-θην	ἤλεσ-μαι
γελά-ω	γεγέλα-κα	γελασ-θήσομαι	εγελάσ-θην	γεγέλασ-μαι
πρί-ω	πέπρι-κα	πρισ-θήσομαι	επρίσ-θην	πέπρισ-μαι
ἀνύ-ω	ἤνυ-κα	άνυσ-θήσομαι	ἤνυσ-θην	ἤνυσ-μαι
παί-ω	πέπαι-κα	παισ-θήσομαι	επαίσ-θην	πέπαισ-μαι
κλαί-ω	κέκλαν-κα	κλαυσ-θήσομαι	έκλαύσ-θην	κέκλαυσ-μαι

So also verbs in εῖω, εὖω, οῖω, and ούω.

EXCEPTIONS.

241.—To this rule there are many exceptions; as,

- Five which have *ε* before a consonant do not insert *σ*; viz. αἰνέω, ἀνχέω, ἐμέω, ἐρέω, ὀλέω.
- Eight which have *α*; viz. ἀκροάομαι, θεάομαι, ἰάομαι, κοινάω, ὀράω, πειράομαι, περάω, φωράω.

3. One which has *ι*; viz. *τίω*.
4. Eleven which have *υ*; viz. *ἀρτύω, βρύω, δύνω, θύνω, ἰδρύω, κοκύνω, κολύνω, λύω, μηνύω, ῥύνω, τρύω*.
5. Seven which have *ευ*; viz. *δεύω, νέω (νεύσω), πνέω (πνεύσω), ῥέω (ρέσω), σεύω, χέω (χεύσω)*. Also many verbs in *εύω*, derived from nouns; as, *βασιλεύω*.
6. One which has *ου*; viz. *λούω*, as, *λουθήσομαι*, &c.
7. Fourteen verbs sometimes insert *σ* before a consonant in the passive voice, and sometimes not; viz. *ἀρύω, δράω, ζέω, ἐλάω, καίω, κεράω, κνάω, κορέω, μνάω, μηρύω, ὀνόω, παύω, ψαύω, ψάω*.

242.—RULE 3. Verbs in *όω*, forming verbs in *μι*, insert *σ* before a consonant in the passive voice; as, *γνώμι, γνωσθήσομαι*, &c.

Except *στρώννυμι* from *στρώω*, and *δίδωμι* from *δόω*, which have *στρωθήσομαι, δοθήσομαι*, &c.

FORMING THE TENSES OF PURE VERBS.

243.—The following example shows the method of forming the tenses in pure verbs. With few exceptions, having no second root (216), they have no 2d future, or 2d aorist; and in the active voice, no 2d perfect, or 2d pluperfect.

	Active.	Middle.	Passive.
Pres.	<i>τιμά-ω</i>	<i>τιμά-ομαι</i>	<i>τιμά-ομαι</i>
Imperf.	<i>ἐ-τίμα-ον</i>	<i>ἐ-τιμα-όμην</i>	<i>ἐ-τιμα-όμην</i>
Fut.	<i>τιμή-σ-ω</i>	<i>τιμή-σ-ομαι</i>	<i>τιμή-θή-σ-ομαι</i>
1 Aor.	<i>ἐ-τίμη-σ-α</i>	<i>ἐ-τιμη-σ-άμην</i>	<i>ἐ-τιμή-θ-ην</i>
Perf.	<i>τε-τίμη-κ-α</i>	<i>τε-τιμη-μαι</i>	<i>τε-τιμη-μαι</i>
Pluperf.	<i>ἐ-τε-τιμή-κ-ειν</i>	<i>ἐ-τε-τιμη-μην</i>	<i>ἐ-τε-τιμη-μην</i>
P. P. Fut.	—	<i>τε-τιμή-σ-ομαι</i>	<i>τε-τιμή-σ-ομαι</i>

§ 97. LIQUID VERBS.

244.—Liquid verbs differ from mute and pure verbs in forming some of the tenses, as will appear by the following—

SPECIAL RULES.

1. The *future* active and middle shortens the root, if it contains a diphthong, by rejecting the last of the two vowels; and instead of *σω* and *σομαι*, adds *έω* and *έομαι*, contracted *ῶ* and *οῦμαι*; as,

Verb.	R.	Fut. Act.	Fut. Mid.
μένω	μεν	μεν-έω contr.	μεν-ῶ, μεν-έομαι contr.
τείνω	τειν	τεν-έω	τεν-ῶ, τεν-έομαι
φαίνω	φαιν	φαν-έω	φαν-ῶ, φαν-έομαι

2. The *first aorist* active and middle lengthens the short root of the future by changing *ε* into *ει*, and lengthening the doubtful vowels; and instead of *σα* and *σάμην*, adds *α* and *άμην*; as,

Verb.	Fut.	1 Aor. Act	1 Aor. Mid
μένω	μεν-έω	ἔ-μειν-α	ἔ-μειν-άμην
τείνω	τεν-έω	ἔ-τειν-α	ἔ-τειν-άμην
φαίνω	φαν-έω	ἔ-φᾶν-α	ἔ-φᾶν-άμην

Rem. The Attics often change *ᾶ* into *η*; as, *ἔφηνα*, *ἔφηνάμην*.

3. The *perfect* and *pluperfect* active, and all the the passive voice, except the present and imperfect, add the *tense-endings* to the *second* root; as,

Verb.	2. R.	Perf. Act.	1 Fut. Pass.	1 Aor. P.	Perf. P.
σπείρω, σπαρ,	ἔ-σπαρ-κα,	σπαρ-θήσομαι,	ἔ-σπάρ-θην,	ἔ-σπαρ-μαι	
φαίνω, φαν,	πέ-φαγ-κα,	φαν-θήσομαι,	ἔ-φάν-θην,	πέ-φαμ-μα	

Exc. Verbs in *μω* form the perfect and pluperfect active and the 1 future, 1 aorist, perfect, and pluperfect passive, from the first root by interposing *η* before the tense-endings; as,

Verb.	1 R.	Perf. Act.	1 Fut. Pass.	1 Aor. Pass.
νέμω	νεμ	νε-νέμ-η-κα	νεμ-η-θήσομαι	ἔ-νεμ-ή-θην, &c

So also, *βάλλω* and *μένω*.

Note. The tenses which interpose η are, probably formed regularly from obsolete forms in $\epsilon\omega$; thus, *NEMÉΩ*, *νενήσω*, *νενήμηκα*, &c.; but while these tenses, formed in this way, have remained, the others have given place to the liquid forms now in use. See 250.

4. Dissyllables in *εἶνω*, *ἴνω*, *ύνω*, reject ν before a consonant; as,

τείνω, *ταν-*, *τέ-τα-κα*, *τα-θήσομαι*, *ἐ-τά-θην*, *τέ-τα-μαι*, &c.
κρίνω, *κριν-*, *κέ-κρι-κα*, *κρι-θήσομαι*, *ἐ-κρί-θην*, *κέ-κρι-μαι*.
θύνω, *θυν-*, *τέ-θυ-κα*, *τυ-θήσομαι*, *ἐ-τύ-θην*, *τέ-θυ-μαι*.

But *κτείνω* and *πλύνω* sometimes retain ν , sometimes not.

245.—*Obs.* Verbs in *αῖνω* and *ύνω* commonly drop ν before the termination beginning with μ , and insert σ in its stead; as, *φαῖνω*, *πλύνω*, perf. pass. *πέφασμαι*, *πέπλυσμαι*.—They are inflected thus:

Singular,	<i>πέφασ-μαι</i>	<i>πέφαν-σαι</i>	<i>πέφαν-ται</i>
Dual,	<i>πεφάσ-μεθον</i>	<i>πέφαν-θον</i> (54-17)	<i>πέφαν-θον</i>
Plural,	<i>πεφάσ-μεθα</i>	<i>πέφαν-θε</i>	<i>πεφασ-μένοι εἰσί(ν)</i>

Note. Liquid verbs want the paulo-post-future tense.

FORMING THE TENSES OF LIQUID VERBS.

246.—The following examples show the method of forming the tenses of liquid verbs, according to the preceding rules.

247.—*Στέλλω*, *I send*.

1 R. *στέλ.* 2 R. *σταλ.* 3 R. *στολ.*

	Active.	Middle.	Passive.
Pres.	<i>στέλλ-ω</i>	<i>στέλλ-ομαι</i>	<i>στέλλ-ομαι</i>
Imperf.	<i>ἔ-στελλ-ον</i>	<i>ἔ-στελλ-όμην</i>	<i>ἔ-στελλ-όμην</i>
Fut.	<i>στέλ-έ-ω, ὦ</i>	<i>στέλ-έ-ομαι, οῦμαι</i>	<i>σταλ-θήσ-ομαι</i>
2 Fut.	_____	_____	<i>σταλ-ήσ-ομαι</i>
1 Aor.	<i>ἔ-στειλ-α</i>	<i>ἔ-στειλ-άμην</i>	<i>ἔ-στάλ-θ-ην</i>
2 Aor.	<i>ἔ-σταλ-ον</i>	<i>ἔ-σταλ-όμην</i>	<i>ἔ-στάλ-ην</i>
Perf.	<i>ἔ-σταλ-κα</i>	<i>ἔ-σταλ-μαι</i>	<i>ἔ-σταλ-μαι</i>
Pluperf.	<i>ἔ-στάλ-κ-ειν</i>	<i>ἔ-στάλ-μην</i>	<i>ἔ-στάλ-μην</i>
2 Perf.	<i>ἔ-στολ-α</i>	_____	_____
2 Pluperf.	<i>ἔ-στόλ-ειν</i>	_____	_____

248.—Φαίνω, *I show*.

1 R. φαιν. 2 R. φαν. 3 R. φην.

	Active.	Middle.	Passive.
Pres.	φαίν-ω	φαίν-ομαι	φαίν-ομαι
Imperf.	ἑ-φαίν-ον	ἑ-φαίν-όμην	ἑ-φαίν-όμην
Fut.	φαν-έ-ω, ᾧ	φαν-έ-ομαι, οὔμαι	φαν-θή-σ-ομαι
2 Fut.	_____	_____	φαν-ή-σ-ομαι
1 Aor.	ἑ-φάν-α	ἑ-φάν-άμην	ἑ-φάν-θ-ην
2 Aor.	ἑ-φάν-ον	ἑ-φάν-όμην	ἑ-φάν-ην
Perf.	πέ-φαγ-κ-α	πέ-φασ-μαι	πέ-φασ-μαι
Pluperf.	ἑ-πε-φάγ-κ-ειν	ἑ-πε-φάσ-μην	ἑ-πε-φάσ-μην
2 Perf.	πέ-φην-α	_____	_____
2 Pluperf.	ἑ-πε-φήν-ειν	_____	_____

249.—Τείνω, *I stretch*.

1 R. τειν. 2 R. ταν. 3 R. τον.

	Active.	Middle.	Passive.
Pres.	τειν-ω	τειν-ομαι	τειν-ομαι
Imperf.	ἑ-τειν-ον	ἑ-τειν-όμην	ἑ-τειν-όμην
Fut.	τεν-έ-ω, ᾧ	τεν-έ-ομαι, οὔμαι	τα-θή-σ-ομαι
2 Fut.	_____	_____	ταν-ή-σ-ομαι
1 Aor.	ἑ-τειν-α	ἑ-τειν-άμην	ἑ-τά-θ-ην
2 Aor.	ἑ-ταν-ον	ἑ-ταν-όμην	ἑ-τάν-ην
Perf.	τέ-τα-κ-α	τέ-τα-μαι	τέ-τα-μαι
Pluperf.	ἑ-τε-τά-κ-ειν	ἑ-τε-τά-μην	ἑ-τε-τά-μην
2 Perf.	τέ-τον-α	_____	_____
2 Pluperf.	ἑ-τε-τόν-ειν	_____	_____

250.—Νέμω, *I distribute* (244, Note).

1 R. νेम. 2 R. ναμ. 3 R. νομ.

	Active.	Middle.	Passive.
Pres.	νέμ-ω	νέμ-ομαι	νέμ-ομαι
Imperf.	ἑ-νεμ-ον	ἑ-νεμ-όμην	ἑ-νεμ-όμην
Fut.	νεμ-έ-ω, ᾧ	νεμ-έ-ομαι, οὔμαι	νεμ-ή-θή-σ-ομαι
2 Fut.	_____	_____	ναμ-ή-σ-ομαι
1 Aor.	ἑ-νεμ-α	ἑ-νεμ-άμην	ἑ-νεμ-ή-θ-ην
2 Aor.	ἑ-νάμ-ον	ἑ-ναμ-όμην	ἑ-νάμ-ην
Perf.	νε-νέμ-η-κ-α	νε-νέμ-η-μαι	νε-νέμ-η-μαι
Pluperf.	ἑ-νε-νεμ-ή-κ-ειν	ἑ-νε-νεμ-ή-μην	ἑ-νε-νεμ-ή-μην
2 Perf.	νέ-νομ-α	_____	_____
2 Pluperf.	ἑ-νε-νόμ-ειν	_____	_____

§ 98. CONTRACTED VERBS.

251.—Verbs in *-άω*, *-έω*, and *-όω*, contract the concurrent vowels in the present and imperfect in all the voices, according to the general rules of contraction, 116. See paradigm, § 100.

All the concurrences of vowels to be found in these verbs, are the following; viz.

1. Verbs in *-άω*, *-άω*, *-αε*, *-άο*, *-άη*, *-άει*, *-άη*, *-άοι*, *-άουν*, = 8.
 contr. *-ᾶ*, *-α*, *-ᾶ*, *-ᾶ*, *-ᾶ*, *-ᾶ*, *-ᾶ*, *-ᾶ*.
2. Verbs in *-έω*, *-έω*, *-εε*, *-έο*, *-έη*, *-έει*, *-έη*, *-έοι*, *-έουν*, = 8.
 contr. *-ῆ*, *-ε*, *-ῆ*, *-ῆ*, *-ῆ*, *-ῆ*, *-ῆ*, *-ῆ*.
3. Verbs in *-όω*, *-όω*, *-οε*, *-όο*, *-όη*, *-όει*, *-όη*, *-όοι*, *-όουν*, = 8.
 contr. *-ῶ*, *-ο*, *-ῶ*, *-ῶ*, *-ῶ*, *-ῶ*, *-ῶ*, *-ῶ*.

Obs. 1. Of the above concurrent vowels (No. 2), dissyllables in *έω* contract only *εε* and *ει*; thus, *πλέε*, *πλέεω*, *πλέετε*, &c., are usually contracted *πλει*, *πλεῖν*, *πλεῖτε*, &c., but *πλέω*, *πλέομεν*, &c., are never contracted. *Exc.* *δέω*, to bind, commonly contracts all.

Obs. 2. Four verbs in *άω* contract *αε* into *η*, and *αει* into *η*. These are *ζάω*, *πενάω*, *δυπάω*, and *χράομαι*; thus,

Indic.	<i>ζάεις</i> ,	<i>ζάει</i> ,	<i>ζάετον</i> ,	<i>ῥάεες</i> ,	<i>ῥάε</i> ,	&c.	Inf.	<i>ζάειν</i> .
contr.	<i>ζῆς</i> ,	<i>ζῆ</i> ,	<i>ζῆτον</i> ,	<i>ῥῆς</i> ,	<i>ῥῆ</i> ,		"	<i>ζῆν</i> , &c.

And so of the others.

252.—DORIC AND IONIC FORMS.

Obs. 3. The Dorics, who in other cases use *ᾶ* for *η*, in verbs make use of *η*, without *ι* subscript, instead of all contractions of *αει* and *εει*; as, *ὀρῆν* for *ὀρᾶν*; *κοσμῆν* for *κοσμεῖν*. Also, *αε* was usually contracted by them into *η*; as, *τολμῆτε* for *τολμάετε*.

The Ionic dialect often converts *α*, in verbs in *άω*, into *ε*; as,

ὀρέω, *ὀρέομεν*, for *ὀράω*, *ὀράομεν*; *χρέται* for *χράεται*.

253.—HOMERIC FORM.

Obs. 4. The Epic writers, on account of the metre, often insert the kindred long or short vowel before the contracted vowel; as, *ὀράειν*, contr. *ὀρᾶν*, Poet. *ὀράαν*; *ὀράω*, contr. *ὀρῶ*, Poet. *ὀρόω*. Participle fem. *ἡβάουσα*, contr. *ἡβάσα*, Poet. *ἡβῶωσα*, &c.

This, from the frequency of its occurrence in Homer, is sometimes called the *Homeric form*.

Note.—By a little attention to practice, and applying the rules (116) to the preceding contractions, a paradigm of contract verbs is unnecessary; still a table of contract verbs is inserted in its place, 258, § 100.

254.—EXPLANATION OF THE FOLLOWING TABLE.

1. The tense-root in the subjunctive (being the same as in the indicative, but without the augment), is to be prefixed to the “*terminations*” in the optative, imperative, infinitive, and participles.

2. Whenever the accent (‘) falls on the *termination*, it is marked in the following table in its proper place. When it does not fall on the termination, its place will be the third syllable from the end of the word, if the last syllable be short, or the diphthong *α*, which is considered short. But if the last syllable be long, the accent will be on the syllable next the last; as, *τέτιφα*, *τετιφω*, &c.

3. In the *perfect* and *pluperfect* passive, the characteristic *π* in all the moods is put with the termination, to show the changes it undergoes by the laws of euphony, when combined with the initial consonant of the termination. In combining the root in these moods with the termination, Rules 2, and 6, and 17 of § 6, must be observed. See also § 101, 10. But if the tables of terminations, § 92, and the method of forming the tenses, § 93, are perfectly committed to memory, and rendered familiar to the pupil by thorough drilling, it will hardly ever be necessary to take him into this table at all.

4. The numbers 1, 2, 3, &c., to be found in the following table, refer to the same numbers, § 101.

N. B. By inspection of the table, it will be seen that the terminations of the subjunctive mood are the same in all the tenses, and those of the optative and imperative are nearly the same in all, except in the 1 aorist. Attention to this will greatly lessen the labour of committing the verb to memory.

255.—§ 99. I. TABLE OF THE ACTIVE VOICE.

INDICATIVE.					SUBJUNCTIVE.				
Tense-root.		Terminations.			T-root.		Terminations.		
		1.	2.	3.			1.	2.	3.
Pres.	S.	τύπτ -ω,	-εις,	-ει,	τύπτ	-ω.	-ης,	-η,	
	D.		-ετον,	-ετον,			-ητον,	-ητον,	
	P.	-ομεν,	-ετε,	-ουσι.		-ωμεν,	-ητε,	-ωσι.	
Imp.	S.	ἔ-τυπτ -ον,	-ες,	-ε, ⁴					
	D.		-ετον,	-έτην,					
	P.	-ομεν,	-ετε,	-ον.					
Fut.	S.	τύψ -ω,	-εις,	-ει,	τύψ-		Wanting.		
	D.		-ετον,	-ετον,					
	P.	-ομεν,	-ετε,	-ουσι.					
1 Aor.	S.	ἔ-τυψ -α,	-ας,	-ε, ⁴	τύψ	-ω,	-ης,	-η,	
	D.		-ατον,	-άτην,			-ητον,	-ητον,	
	P.	-αμεν,	-ατε,	-αν.		-ωμεν,	-ητε,	-ωσι.	
2 Aor.	S.	ἔ-τυπ -ον,	-ες,	-ε, ⁴	τύπ	-ω,	-ης,	-η,	
	D.		-ετον,	-έτην,			-ητον,	-ητον,	
	P.	-ομεν,	-ετε,	-ον.		-ωμεν,	-ητε,	-ωσι.	
Perf.	S.	τέ-τυφ -α,	-ας,	-ε,	τε-τύφ	-ω,	-ης,	-η, ⁸	
	D.		-ατον,	-ατον,			-ητον,	-ητον,	
	P.	-αμεν,	-ατε,	-ασι.		-ωμεν,	-ητε,	-ωσι.	
Plup.	S.	ἔ-τε-τύφ -ειν,	-εις,	-ει,					
	D.		-ειτον,	-είτην,					
	P.	-ειμεν,	-ειτε,	-εισαν.					
2 Perf.	S.	τέ-τυπ -α,	-ας,	-ε,	τε-τύπ	-ω,	-ης,	-η,	
	D.		-ατον,	-ατον,			-ητον,	-ητον,	
	P.	-αμεν,	-ατε,	-ασι.		-ωμεν,	-ητε,	-ωσι.	
2 Plup.	S.	ἔ-τε-τύπ -ειν,	-εις,	-ει,					
	D.		-ειτον,	-είτην,					
	P.	-ειμεν,	-ειτε,	-εισαν.					

TABLE OF THE ACTIVE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			Terminations.		Term.	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
-οιμι, -οις, ¹ -οι	-οιτον, -οίτην,	-οιεν.	-ε, -έτω,	-ετον, -έτων,	-ειν, ²	N. -ων, -ουσα, -ον,		
-οιμεν, -οιτε, -οιεν.			-ετε, -έτωσαν. ²			G. -οντος, -ούσης, -οντος,		
						D. -οντι, -ούσῃ, -οντι, &c.		
-οιμι, -οις, -οι,	-οιτον, -οίτην,	-οιεν.	Wanting.		-ειν.	N. -ων, -ουσα, -ον,		
-οιμεν, -οιτε, -οιεν.						G. -οντος, -ούσης, -οντος,		
						D. -οντι, -ούσῃ, -οντι, &c.		
-αιμι, -αις, -αι,	-αιτον, -αίτην,	-αιεν.	-ον, -άτω,	-ατον, -άτων,	-αι.	N. -ας, -ασα, -αν,		
-αιμεν, -αιτε, -αιεν.			-ατε, -άτωσαν.			G. -αντος, -άσης, -αντος,		
						D. -αντι, -άσῃ, -αντι, &c.		
-οιμι, -οις, -οι,	-οιτον, -οίτην,	-οιεν.	-ε, -έτω,	-ετον, -έτων,	-ειν,	N. -ών, -οῦσα, -όν,		
-οιμεν, -οιτε, -οιεν.			-ετε, -έτωσαν.			G. -όντος, -ούσης, -όντος,		
						D. -όντι, -ούσῃ, -όντι, &c.		
-οιμι, -οις, -οι, ⁶	-οιτον, -οίτην,	-οιεν.	-ε, -έτω,	-ετον, -έτων,	-έναι.	N. -ός, -υῖα, -ός,		
-οιμεν, -οιτε, -οιεν.			-ετε, -έτωσαν.			G. -ότος, -υῖας, -ότος,		
						D. -ότι, -υῖα, -ότι, &c.		
-οιμι, -οις, -οι,	-οιτον, -οίτην,	-οιεν.	-ε, -έτω,	-ετον, -έτων,	-έναι.	N. -ός, -υῖα, -ός,		
-οιμεν, -οιτε, -οιεν.			-ετε, -έτωσαν.			G. -ότος, -υῖας, -ότος,		
						D. -ότι, -υῖα, -ότι.		

256. II. TABLE OF THE MIDDLE VOICE.

INDICATIVE.					SUBJUNCTIVE.			
Tense-root.		Terminations.			T-root.		Terminations.	
		1.	2.	3.		1.	2.	3.
Pres. S.	τύπτ	-ομαι,	-η, ⁸	-εται,	τύπτ	-ωμαι,	-η, ⁸	-ηται,
D.		-όμενον,	-εσθινον,	-εσθινον,		-όμενον,	-ησθινον,	-ησθινον,
P.		-όμεθα,	-εσθιτε,	-ονται.		-όμεθα,	-ησθιτε,	-ωνται.
Imp. S.	ἐ-τυπ	-όμεν,	-ου, ⁸	-ετο,				
D.		-όμενον,	-εσθινον,	-έσθην,				
P.		-όμεθα,	-εσθιτε,	-οντο.				
Fut. S.	τύψ	-ομαι,	-η, ⁸	-εται,	τύψ-	Wanting.		
D.		-όμενον,	-εσθινον,	-εσθινον,				
P.		-όμεθα,	-εσθιτε,	-ονται.				
1 Aor. S.	ἐ-τυψ	-άμην,	-ω, ⁸	-ατο,	τύψ	-ωμαι,	-η, ⁸	-ηται,
D.		-άμενον,	-ασθινον,	-άσθην,		-άμενον,	-ησθινον,	-ησθινον,
P.		-άμεθα,	-ασθιτε,	-αυτο.		-άμεθα,	-ησθιτε,	-ωνται.
2 Aor. S.	ἐ-τυπ	-όμην,	-ου, ⁸	-ετο,	τύπ	-ωμαι,	-η, ⁸	-ηται,
D.		-όμενον,	-εσθινον,	-έσθην,		-άμενον,	-ησθινον,	-ησθινον,
P.		-όμεθα,	-εσθιτε,	-οντο.		-άμεθα,	-ησθιτε,	-ωνται.
Perf. S.	τέ-τυ	-μμαι,	-ψαι,	-πται, ¹⁰	τε-τυ	-μμένος ᾧ,	ῆς,	ῆ, ¹¹
D.		-μμενον,	-φθινον,	-φθινον,		-μμένω	—,	ῆτον, ῆτον,
P.		-μμεθα,	-φθιτε,	-μμένοι εἰσί. 10(5)		-μμένοι	ᾧμεν,	ῆτε, ᾧσι.
Plup. S.	ἐ-τε-τύ	-μην,	-ψο,	-πτο,				
D.		-μμενον,	-φθινον,	-φθην,				
P.		-μμεθα,	-φθιτε,	-μμένοι ῆσαν. 10(5)				
P.P.F.S.	τε-τύψ	-ομαι,	-η,	-εται,	τε-τυψ-	Wanting.		
D.		-όμενον,	-εσθινον,	-εσθινον,				
P.		-όμεθα,	-εσθιτε,	-ονται.				

TABLE OF THE MIDDLE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.	
Terminations.			Terminations.		Term	Terminations.	
1.	2.	3.	2.	3.		M.	F. N.
-οίμην, -οίμεθιν, -οίμεθα,	-οιο, ⁸ -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	-οιτο, -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	-ου, ⁸ -εσθιν, -έσθων, -εσθιε, -έσθωσαν.	-έσθω, -έσθων, -έσθωσαν.	-εσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.	
-οίμην, -οίμεθιν, -οίμεθα,	-οιο, ⁸ -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	-οιτο, -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	Wanting.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.	
-αίμην, -αίμεθιν, -αίμεθα,	-αιο, ⁸ -αισθιν, -αίσθηγ, -αισθιε, -αιντο.	-αιτο, -αισθιν, -αίσθηγ, -αισθιε, -αιντο.	-αι, -άσθω, -άσθων, -άσθωσαν.	-άσθω, -άσθων, -άσθωσαν.	-άσθαι.	N. -άμενος, -η, -ον, G. -αμένου, -ης, -ου, D. -αμένω, -η, -φ.	
-οίμην, -οίμεθιν, -οίμεθα,	-οιο, ⁸ -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	-οιτο, -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	-ου, ⁸ -εσθιν, -έσθων, -εσθιε, -έσθωσαν.	-έσθω, -έσθων, -έσθωσαν.	-έσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.	
-μμένος εἶην, -μμένω —, —, —, -μμένοι εἶημεν, εἶητε, εἶησαν.	εἶης, εἶητον, εἶήτηγ, εἶητε, εἶησαν.	εἶη, ¹¹ εἶητον, εἶήτηγ, εἶησαν.	-ψο, -φθιν, -φθων, -φθιε, -φθωσαν.	-φθω, -φθων, -φθωσαν.	-φθαι.	N. -μμένος, -η, -ον, G. -μμένου, -ης, -ου, D. -μμένω, -η, -φ.	
-οίμην, -οίμεθιν, -οίμεθα,	-οιο, ⁸ -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	-οιτο, -οισθιν, -οίσθηγ, -οισθιε, -οιντο.	Wanting.		-εσθαι.	N. -όμενος, -η, -ον, G. -ομένου, -ης, -ου, D. -ομένω, -η, -φ.	

257. III. TABLE OF THE PASSIVE VOICE.

INDICATIVE.					SUBJUNCTIVE.				
Tense-root.		Terminations.			T-root.		Terminations.		
		1.	2.	3.			1.	2.	3.
Pres. S.	τύπτ	-ομαι,	-ῃ, ⁸	-εται,	τύπτ	-ομαι,	-ῃ, ⁸	-ῃται,	
D.		-όμενον,	-εσθον,	-εσθον,		-όμενον,	-ῃσθον,	-ῃσθον	
P.		-όμεθα,	-εσθιτε,	-ονται.		-όμεθα,	-ῃσθιτε	-ονται.	
Imp. S.	ἐ-τυπ	-όμεν,	-ου, ⁸	-ετο,					
D.		-όμενον,	-εσθον,	-έσθην,					
P.		-όμεθα,	-εσθιτε,	-οντο.					
1 Fut. S.	τυφθήσ	-ομαι,	-ῃ, ⁸	-εται,	τυφθήσ-	Wanting.			
D.		-όμενον,	-εσθον,	-εσθον,					
P.		-όμεθα,	-εσθιτε,	-ονται.					
2 Fut. S.	τυπήσ	-ομαι,	-ῃ, ⁸	-εται,	τυπήσ-	Wanting.			
D.		-όμενον,	-εσθον,	-εσθον,					
P.		-όμεθα,	-εσθιτε,	-ονται.					
1 Aor. S.	ἐ-τύφθ	-ην,	-ῃς,	-ῃ,	τυφθ-ῶ,	-ῃς,	-ῃ,	-ῃται,	
D.			-ῃτον,	-ῃτην,		-ῃτον,	-ῃτον,	-ῃτον,	
P.		-ημεν,	-ῃτε,	-ῃσαν.		-ῶμεν,	-ῃτε,	-ῶσι.	
2 Aor. S.	ἐ-τύπ	-ην,	-ῃς,	-ῃ,	τυπ -ῶ,	-ῃς,	-ῃ,	-ῃται,	
D.			-ῃτον,	-ῃτην,		-ῃτον,	-ῃτον,	-ῃτον,	
P.		-ημεν,	-ῃτε,	-ῃσαν.		-ῶμεν,	-ῃτε,	-ῶσι.	
Perf. S.	τε-τύ	-μμαι,	-ψαι,	-πται, ¹⁰	τε-τυ-μμένος ὦ,	ῃς,	ῃ, ¹¹		
D.		-μμεθον,	-φθον,	-φθον,	-μμένω —,	ῃτον,	ῃτον,		
P.		-μμεθα,	-φθιτε,	-μμένοι εἰσι. 10(5)	-μμένοι ὦμεν,	ῃτε,	ῶσι.		
Plup. S.	ἐ-τε-τύ	-μμεν,	-ψο,	-πτο,					
D.		-μμεθον,	-φθον,	-φθην,					
P.		-μμεθα,	-φθιτε,	-μμένοι ῃσαν. 10(5)					
P.P.F. S.	τε-τύψ	-ομαι,	-ῃ, ⁸	-εται,	τε-τυψ-	Wanting.			
D.		-όμενον,	-εσθον,	-εσθον,					
P.		-όμεθα,	-εσθιτε,	-ονται.					

TABLE OF THE PASSIVE VOICE, CONTINUED.

OPTATIVE.			IMPERATIVE.		INF.	PARTICIPLES.		
Terminations.			Terminations.		Term.	Terminations.		
1.	2.	3.	2.	3.		M.	F.	N.
-οίμην, -οιο, ⁸ -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο.			-ου, -έσθω, -εσθον, -έσθων, ⁹ -εσθε, -έσθωσαν.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		
-οίμην, -οιο, ⁸ -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο.			Wanting.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		
-οίμην, -οιο, ⁸ -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο.			Wanting.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		
-είην, -είης, -είη, -είητον, -είητην, -είημεν, -είητε, -είησαν.			-ητι, -ήτω, -ητον, -ήτων, -ητε, -ήτωσαν.		-ήναι.	N.-είς, -είσα, -έν, G.-έντος, -είσης, -έντος, D.-έντι, -είση, -έντι.		
-είην, -είης, -είη, -είητον, -είητην, -είημεν, -είητε, -είησαν.			-ηδι, -ήτω, -ητον, -ήτων, -ητε, -ήτωσαν.		-ήναι.	N.-είς, -είσα, -έν, G.-έντος, -είσης, -έντος, D.-έντι, -είση, -έντι.		
-μμένος εἶην, εἶης, εἶη, ¹¹ -μμένω —, εἶητον, εἶητην, -μμένοι εἶημεν, εἶητε, εἶησαν.			-ψο, -φθω, -φθον, -φθων, -φθε, -φθωσαν.		-φθαι.	N.-μμένος, -η, -ον, G.-μμένου, -ης, -ου, D.-μμένω, -η, -φ.		
-οίμην, -οιο, -οιτο, -οίμεθον, -οισθον, -οίσθην, -οίμεθα, -οισθε, -οιντο.			Wanting.		-εσθαι.	N.-όμενος, -η, -ον, G.-ομένου, -ης, -ου, D.-ομένω, -η, -φ.		

258.—§ 100. CONTRACT VERBS.—Active.

<i>Present.</i>		<i>τιμ-</i>		<i>φιλ-</i>		<i>δηλ-</i>	
Ind.	S.	ἄω	-ῶ	ἔω	-ῶ	ὀω	-ῶ
		ἄεις	-ῆς	ἔεις	-ῆς	ὀεις	-ῆς
		ἄει	-ῇ	ἔει	-ῇ	ὀει	-ῇ
	D.	ἄετον	-ᾶτον	ἔετον	-ῆτον	ὀετον	-οῦτον
		ἄετον	-ᾶτον	ἔετον	-ῆτον	ὀετον	-οῦτον
	P.	ἄομεν	-ῶμεν	ἔομεν	-οῖμεν	ὀομεν	-οῖμεν
Subj.	S.	ἄω	-ῶ	ἔω	-ῶ	ὀω	-ῶ
		ἄῃς	-ῆς	ἔῃς	-ῆς	ὀῃς	-ῆς
		ἄῃ	-ῇ	ἔῃ	-ῇ	ὀῃ	-ῇ
	D.	ἄητον	-ᾶτον	ἔητον	-ῆτον	ὀητον	-οῦτον
		ἄητον	-ᾶτον	ἔητον	-ῆτον	ὀητον	-οῦτον
	P.	ἄωμεν	-ῶμεν	ἔωμεν	-οῖμεν	ὀωμεν	-οῖμεν
Opt.	S.	ἄοιμι	-ῶμι	ἔοιμοι	-οῖμι	ὀοιμι	-οῖμι
		ἄοις	-ῆς	ἔοις	-ῆς	ὀοις	-ῆς
		ἄοι	-ῇ	ἔοι	-ῇ	ὀοι	-ῇ
	D.	ἄοιτον	-ῶτον	ἔοιτον	-οῖτον	ὀοιτον	-οῖτον
		ἄοιτην	-ῶτην	ἔοιτην	-οῖτην	ὀοιτην	-οῖτην
	P.	ἄοιμεν	-ῶμεν	ἔοιμεν	-οῖμεν	ὀοιμεν	-οῖμεν
Imp.	S.	ἄετω	-ᾶτω	ἔετω	-ῆτω	ὀετω	-οῦτω
		ἄετων	-ᾶτων	ἔετων	-ῆτων	ὀετων	-οῦτων
	D.	ἄετον	-ᾶτον	ἔετον	-ῆτον	ὀετον	-οῦτον
		ἄετων	-ᾶτων	ἔετων	-ῆτων	ὀετων	-οῦτων
	P.	ἄετωσαν	-ᾶτωσαν	ἔετωσαν	-ῆτωσαν	ὀετωσαν	-οῦτωσαν
		ἄετωσαν	-ᾶτωσαν	ἔετωσαν	-ῆτωσαν	ὀετωσαν	-οῦτωσαν
Part.	M.	ἄων	-ῶν	ἔων	-ῶν	ὀων	-ῶν
	F.	ἄουσα	-ῶσα	ἔουσα	-οῖσα	ὀουσα	-οῖσα
	N.	ἄον	-ῶν	ἔον	-οῖν	ὀον	-οῖν
		ἄον	-ῶν	ἔον	-οῖν	ὀον	-οῖν

<i>Imperf.</i>		<i>ἐτιμ-</i>		<i>ἐφιλ-</i>		<i>ἐδηλ-</i>	
Ind.	S.	ἄον	-ων	ἔον	-οιν	ὀον	-οιν
		ἄεις	-ας	ἔεις	-εις	ὀεις	-εις
		ἄει	-αι	ἔει	-ει	ὀει	-ει
	D.	ἄετον	-ᾶτον	ἔετον	-ῆτον	ὀετον	-οῦτον
		ἄετην	-ᾶτην	ἔετην	-ῆτην	ὀετην	-οῦτην
	P.	ἄομεν	-ῶμεν	ἔομεν	-οῖμεν	ὀομεν	-οῖμεν
Part.		ἄετω	-ᾶτω	ἔετω	-ῆτω	ὀετω	-οῦτω
		ἄετωσαν	-ᾶτωσαν	ἔετωσαν	-ῆτωσαν	ὀετωσαν	-οῦτωσαν

CONTRACT VERBS.—*Middle and Passive.*

τιμ-		τιλ-		τιλ-	
ἀομαι	-ῶμαι	ἰομαι	-οῦμαι	οῶμαι	-οῦμαι
ἄη	-ᾶ	ἔη	-ῆ	οῆ	-οῖ
ἄεται	-ᾶται	ἔεται	-ῆται	οῖται	-οῖται
ἀόμεθον	-ώμεθον	ἰόμεθον	-οῖμεθον	οῶμεθον	-οῖμεθον
ἀέσθον	-ᾶσθον	ἔσθον	-ῆσθον	οῆσθον	-οῖσθον
ἀίσθον	-ᾷσθον	ἔισθον	-ῆσθον	οῆσθον	-οῖσθον
ἀόμεθα	-ώμεθα	ἰόμεθα	-οῖμεθα	οῶμεθα	-οῖμεθα
ἀέσθι	-ᾶσθι	ἔσθι	-ῆσθι	οῆσθι	-οῖσθι
ἄονται	-ᾶνται	ἔονται	-ῆνται	οῖνται	-οῖνται
ἄωμαι	-ῶμαι	ἔωμαι	-ῶμαι	οῶμαι	-ῶμαι
ἄη	-ᾶ	ἔη	-ῆ	οῆ	-οῖ
ἄηται	-ᾶται	ἔηται	-ῆται	οῖται	-οῖται
ἀώμεθον	-ῶμεθον	ἔώμεθον	-ῶμεθον	οῶμεθον	-ῶμεθον
ἄησθον	-ᾶσθον	ἔησθον	-ῆσθον	οῆσθον	-ῶσθον
ἄησθον	-ᾷσθον	ἔησθον	-ῆσθον	οῆσθον	-ῶσθον
ἀώμεθα	-ῶμεθα	ἔώμεθα	-ῶμεθα	οῶμεθα	-ῶμεθα
ἄησθι	-ᾶσθι	ἔησθι	-ῆσθι	οῆσθι	-ῶσθι
ἄωνται	-ᾶνται	ἔωνται	-ῶνται	οῖνται	-ᾶνται
αοίμην	-ώμην	εοίμην	-οίμην	οοίμην	-οίμην
αοιο	-ωο	εοιο	-οιο	οοιο	-οιο
αοιτο	-ῶτο	εοιτο	-οιτο	οοιτο	-οιτο
αοίμεθον	-ώμεθον	εοίμεθον	-οίμεθον	οοίμεθον	-οίμεθον
αοίσθον	-ῶσθον	εοίσθον	-οίσθον	οοίσθον	-οίσθον
αοίσθην	-ῶσθην	εοίσθην	-οίσθην	οοίσθην	-οίσθην
αοίμεθα	-ῶμεθα	εοίμεθα	-οίμεθα	οοίμεθα	-οίμεθα
αοίσθι	-ῶσθι	εοίσθι	-οίσθι	οοίσθι	-οίσθι
αοιντο	-ῶντο	εοιντο	-οιντο	οοιντο	-οιντο
αου	-ῶ	εου	-οῦ	οου	-οῦ
αέσθω	-ᾶσθω	εέσθω	-ῆσθω	οέσθω	-οῖσθω
αέσθον	-ᾶσθον	εέσθον	-ῆσθον	οέσθον	-οῖσθον
αέσθων	-ᾶσθων	εέσθων	-ῆσθων	οέσθων	-οῖσθων
αέσθι	-ᾶσθι	εέσθι	-ῆσθι	οέσθι	-οῖσθι
αέσθωσαν	-ᾶσθωσαν	εέσθωσαν	-ῆσθωσαν	οέσθωσαν	-οῖσθωσαν
αέσθαι	-ᾶσθαι	εέσθαι	-ῆσθαι	οέσθαι	-οῖσθαι
αόμενος	-ώμενος	εόμενος	-ούμενος	οομενος	-ούμενος
αομένη	-ομένη	εομένη	-οιμένη	οομένη	-οιμένη
αόμενον	-όμενον	εόμενον	-ούμενον	οομενον	-ούμενον

ἐτιμ-		ἐτιλ-		ἐτιλ-	
αόμην	-ώμην	εόμην	-οῦμην	οόμην	-οῦμην
αου	-ῶ	εου	-οῦ	οου	-οῦ
αετο	-ᾶτο	εετο	-ῆτο	οετο	-οῖτο
αόμεθον	-ώμεθον	εόμεθον	-οῖμεθον	οόμεθον	-οῖμεθον
αέσθον	-ᾶσθον	εέσθον	-ῆσθον	οέσθον	-οῖσθον
αέσθην	-ᾶσθην	εέσθην	-ῆσθην	οέσθην	-οῖσθην
αόμεθα	-ώμεθα	εόμεθα	-οῖμεθα	οόμεθα	-οῖμεθα
αέσθι	-ᾶσθι	εέσθι	-ῆσθι	οέσθι	-οῖσθι
αοιντο	-ᾶντο	εοιντο	-οῖντο	οοιντο	-οῖντο

§ 101. OBSERVATIONS ON THE THREE VOICES.

259.—The following observations are designed to point out more particularly, certain changes in the terminations of these parts which frequently occur, and which, without explanation, might perplex and retard the student in his progress. Further information respecting these and other changes will be found in the table of *dialects* which follows. See 274.

ACTIVE VOICE.

260.—OPTATIVE.

1. In the *optative mood*, instead of the usual terminations -οιμι, -οις, -οι, &c. the Attic dialect has the following :

Singular.	Dual.	Plural.
-οίην, -οίης, -οίη;	-οίητον, -οιήτην;	-οίημεν, -οιήτε, -οίησαν.

This form is also used by Ionic and Doric writers.

In the optative of the 1 aor. active, instead of the common termination -αιμι, -αις, -αι, &c. the *Æolic* has as follows:

Singular.	Dual.	Plural.
-εα, -εας, -εε;	-είατον, -ειήτην;	-είαμεν, -είατε, -εαν.

The Attics, as well as the Ionians and Dorians, use this form in the 2d and 3d persons singular, and in the 3d person plural.

261.—IMPERATIVE.

2. In the 3d person plural of the *imperative*, in Attic writers, the termination *όντων* is more common than *έτωσαν*; thus, in the present, *τυπόντων* for *τυπέτωσαν*. For other varieties, see Table of Dialects, 274. This form is also met with in Doric writers.

262.—INFINITIVE.

3. The infinitive, in the ancient dialects, ended in *ένεναί*. It was changed, in the Ionic, into *εμεν*; and afterwards, the *μ* being rejected, was contracted by the Attics into *εν*.

263.—IMPERFECT AND AORISTS.

4. The *Æolians* and *Dorians* use a peculiar form of the imperfect, and first and second aorists, which is made by adding the syllable *κον*, to the usual form of the 2d person singular, and then inflecting them like the imperfect; thus, instead of *έτυπτε-ον, -ες*.

-ε, &c.; it makes ἐτύπτεσκ-ον, -ες, -ε, &c.; in the 1 aor. ἐτύψασκ-ον, -ες, -ε, &c., and in the 2d aor. ἐτύπεσκ-ον, -ες, -ε, &c. Hence the same tenses in the middle voice, and the imperfect, in the passive, make ἐτυπτεσκ-όμεν, -ον, -ετο, 3d plural οντο.

Obs. 1. But before the endings -κον, -κες, -κε, &c. in contracted verbs, diphthongs reject the subjunctive vowel, and in verbs in μι, the long vowels are changed into their own short ones; as, 2 sing. ἐποιεῖς, ἐποίησκον; ἐτίθης, ἐτίθεσκον, &c.

Obs. 2. This form is used only in the indicative mood; it usually rejects the augment, and is scarcely to be found, except in the singular number and 3d person plural. It is used only to express *repeated* action.

264.—FUTURE, ACTIVE AND MIDDLE.

The *Future* in the dialects has the following varieties:

(1.) The Attics often reject σ from άσω, έσω, ίσω, όσω, contracting the remaining vowels when that can be done; as, έλάσω, *I will drive*, reject σ, έλάω, contracted έλῶ; so έλάσεις, έλάεις, contracted έλᾶς, &c. In like manner we have καλῶ for καλέσω *I will call*; οἰκτιῶ for οἰκτίσω, *I will pity*; and in the middle voice, ὁμοῦμαι for ὁμόσομαι.

(2.) Attic Futures in ιῶ are inflected like contract verbs in έω (251, or 258), thus, -ιῶ, -ιεύς, -ιεύ; -ιεύτον, &c.

(3.) Σ is sometimes elided from the future active and middle of pure verbs, especially among the poets, even when σω is preceded by a long vowel or diphthong; as, present χέω, future χεύσω, or χεύω.

(4.) For σω, the Doric termination is ξω; as, γελάξω for γελάσω.

(5.) Verbs in μω, νω, have the future Ionic in έω uncontracted (see 273—1); as, νεμέω for νεμῶ; μενέω for μενῶ.

(6.) Verbs in ρω, in Homer, commonly insert σ; as, ὄρσω for ὄρω, *I will excite*; sometimes also verbs in λω; as, έλσω from έλω; κέλσω from κέλλω.

(7.) The Attic and Ionic termination, particularly of liquid verbs, is often ήσω; as, βαλλήσω for βαλῶ, *I will cast*; χαίρήςω for χαρῶ, *I will rejoice*.

In mutes, τυπτήσω is used for τύψω, *I will strike*.

265.—PERFECT INDICATIVE.

5. a. Some verbs suffer a syncope in the perfect; thus,

καλέω	<i>I call</i>	καλήσω	κεκάληκα	κέκληκα
In like manner			δεδέμηκα	δέδμηκα
			κεκάμηκα	κέκμηκα, &c.

b. Some perfects in *ηκα*, from verbs in *άω*, strike out *κ* before *α*, and (except in the participles) change *η* into *α*; thus,

from βάω	βέβηκα	βέβαα
from τλάω	τετληκα	τέτλαα, &c.

c. Of the vowels thus brought together, the latter is sometimes rejected; as,

βεβήκαμεν	βεβααμεν	by syncope βέβαμεν
τετλήκεναι	τετλάεναι	by syncope τέτλαναι

In other verbs, the Attics sometimes change *ε* into *ο*; thus,

τρέπω	<i>I turn</i>	τρέψω	τέτροφα
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d. A similar change has taken place in the Ionic-Doric λέλογχα, from (λήχω), λάγγω (λαγχάνω), analogous to λήβω, λάμβω, λαμβάνω. Thus also πέποσχε is found for πέπασχε.

266.—PERFECT SUBJUNCTIVE, &c.

6. The subjunctive and optative of the perfect are sometimes made by a periphrasis of the perfect participle and the verb εἰμί, *I am*; thus, subjunctive τετυφώς ὦ, ἦς, ἦ; τετυφότε ἦτον, &c.; optative τετυφώς εἴην, εἴης, εἴη. And sometimes the indicative; as, τετυφώς ἔσομαι, *I shall have struck*.

267.—PERFECT PARTICIPLE.

7. The participles sometimes change *η* into *α*, and sometimes not.

In either case, by a syncope of the former vowel, *ηώς* and *αώς* are changed into *ώς*, which remains also in the neuter; and the feminine, which otherwise ends in *νῖα*, becomes *ῶσα*, and, in the oblique cases of the masculine and neuter, *ω* is retained; thus,

Uncontracted.				Contracted.			
βεβηκώς	βεβα-ώς	-νῖα	-ός	βεβ-ώς	-ῶσα	-ώς	G. -ῶτος
τεθνηκώς	τεθνη-ώς	-νῖα	-ός	τεθν-ώς	-ῶσα	-ώς	-ῶτος
ἔστηκώς	ἔστη-ώς	-νῖα	-ός	ἔστ-ώς	-ῶσα	-ώς	-ῶτος
or,							
ἔστακώς	ἔστα-ώς	-νῖα	-ός				

a. The Ionics and Attics insert *σ* before *ως*; thus, ἔστ-εώς, -εῶσα, -εώς, G. -εῶτος. But in the poets, the ordinary terminations frequently remain after the contraction; as, ἔστε-ώς, -νῖα, G. ἔστε-ότος, &c.

The perfects in which these changes most frequently occur *ἔτληκα*, *τέθνηκα*, *βέβηκα*, *ἔστηκα*; and in these the regular

form is more common in the singular, and the contracted form, in the dual and plural.

MIDDLE AND PASSIVE.

268.—2D PERSON SINGULAR.

8. The 2d person singular of the present indicative originally ended in *σαι*. In the Ionic dialect, the *σ* being rejected, it became *εαι*, by diæresis *εαι̃*, and was afterwards contracted into *η* (116, R. III.); sometimes by the Attics into *ε*; and in the same manner, in other moods and tenses. In the subjunctive *ησαι* became *ηαι*, and then *η*. In the imperative, the indicative imperfect, and 2 Aorist, *εσο* became *εσ*, contracted *ον*; and in the 1 aorist middle *ασο* became *αο*, contracted *ω*. In like manner, in the 2d person singular of the optative, *οισο* became *οιο*, and, being incapable of further change by contraction, remains in this form.

269—IMPERATIVE, 3D PERSON PLURAL.

9. In the 3d person plural of the imperative, the Ionic, Doric, and especially the Attic writers, use the termination *ων* instead of *ωσαν*; thus, *τυπτέσθων* for *τυπτέσθωσαν*. See Table of Dialects, 274.

270.—PERFECT AND PLUPERFECT PASSIVE.

10. The terminations of the perfect and pluperfect passive, cannot be correctly represented in any paradigm of a mute verb, because the termination, combining with the final mute of the root, undergoes various changes, according to the laws of euphony (§ 6), which causes an apparent, but not a real variety in the terminations of these tenses. For the terminations alone, see 231.

(1.) The terminations preceded by a *π*-mute, as in the paradigm, according to the laws which regulate the combination of consonants, combine with it as there exhibited; viz.

S. <i>τέτυμμαι</i> , 45-9	<i>τέτυπαι</i> , 44-6	<i>τέτυπται</i>
D. <i>τετύμμεθον</i> "	<i>τέτυφθον</i>	<i>τέτυφθον</i> , 43-2, 47-17
P. <i>τετύμμεθα</i> "	<i>τέτυφθε</i>	<i>τετυμμένοι εἰσί</i>

(2.) Preceded by a *κ*-mute, they combine as follows:

S. <i>λέλεγμαι</i>	<i>λέλεξαι</i> , 44-7	<i>λέλεκται</i> , 43-2
D. <i>λέλεγμεθον</i>	<i>λέλεχθον</i>	<i>λέλεχθον</i> , 43-2, 47-17
P. <i>λέλεγμεθα</i>	<i>λέλεχθε</i>	<i>λελεγμένοι εἰσί</i>

(3.) A *τ*-mute before a consonant in the passive voice, is

changed into σ , and combines with the terminations of the perfect and pluperfect without change, except where the termination begins with σ , in which case the τ -mute before it is rejected (47, 17. *Obs.* 9); thus, $\piείθω$ for example in the perfect indicative passive is inflected as follows:

S. $\piέπεισμαι$, 46-11	$\piέπεισαι$, 44-8	$\piέπεισται$
D. $\piεπεισμεθον$	$\piέπεισθον$	$\piέπεισθον$, 44-8
P. $\piεπεισμεθα$	$\piέπεισθε$	$\piεπεισμένοι$ εἰσί

(4.) Liquid verbs whose characteristic is λ or ρ , in the perfect passive, add the terminations to the root without change, except that those beginning with $\sigma\theta$, drop the σ (47-17). Those whose characteristic is μ insert η before the terminations (§ 97, 3, *Exc.*). Of those whose characteristic is ν dissyllables in $\alpha\iota\omega$, $\iota\omega$, $\upsilon\omega$ reject ν (244-4), and then annex the terminations without change. But when ν is retained it is changed sometimes into μ —more commonly into σ before the terminations beginning with μ , and is rejected before those beginning with $\sigma\theta$. Before the other terminations it remains unchanged; thus, $\phiαίνω$ in the perfect indicative passive is inflected as follows:

S. $\piέφασμαι$, or	$\piέφασμαι$	$\piέφασσαι$	$\piέφασται$
D. $\piεφάσμεθον$	$\piεφάσμεθον$	$\piέφασθον$	$\piέφασθον$
P. $\piεφάσμεθα$,	$\piεφάσμεθα$	$\piέφασθε$	$\piεφασμένοι$ εἰσί

Note. Before the terminations beginning with $\sigma\theta$, ν sometimes remains, and σ is rejected; as, $\piέφασθον$ $\piέφασθε$ &c. for $\piέφασθον$, $\piέφασθε$, &c.

(5.) In all mute and liquid verbs, except some dissyllables in $\epsilon\iota\omega$, $\iota\omega$, $\upsilon\omega$ (244-4), as the terminations $\nuται$ in the third person plural of the perfect, and $\nuτο$ of the pluperfect, cannot coalesce with the root, the circumlocution of the perfect participle with εἰσί and ἦσαν, are substituted; thus, $\tauετυμμένοι$ (αι) εἰσί for $\tauέτυπνται$; $\ἡγγελμένοι$ (αι) εἰσί, for $\ἡγγελνται$.—But in pure verbs, this circumlocution is unnecessary, as the terminations $\nuται$ and $\nuτο$ readily unite with the characteristic vowel of the root preceding; as, $\tauετίμηνται$, from $\tauιμάω$; $\ἐπεφίληντο$ from $\φιλέω$. To these are to be added those liquid verbs which drop ν before the terminations of the perfect; as, $\tauέτανται$ from $\τεινώ$; $\κέρκινται$ from $\κρίνω$, &c. (244-4).

271.—SUBJUNCTIVE AND OPTATIVE OF PERFECT PASSIVE.

11. The subjunctive and optative being distinguished from the indicative only by the mood-vowels, and there being no mood-vowels in the termination of the perfect passive, it is necessary,

for the sake of distinction, to adopt the circumlocution of the perfect participle with the subjunctive and optative of εἰμί, as in the table of terminations 231, or in the paradigm of the verb 257.

But if the termination in the perfect and pluperfect passive is preceded by a vowel, the circumlocution in the subjunctive and optative moods, as exhibited in the paradigm, becomes unnecessary; and these moods are formed as in observations 3 and 4, following.

Obs. 3. In the *Subjunctive*, the vowel preceding the termination is dropped, and the terminations of the present subjunctive annexed; thus, perfect πεφίλη-μαι, subjunctive πεφίλωμαι, -ῃ, -ῃται, &c.; perfect κέκρικαι, subjunctive κέκρωμαι, -ῃ, -ῃται.

Exc. But verbs in ὄω, frequently retain ω, as a mood-vowel, through all the numbers and persons; as, δεδηλώμαι, -ῶ, -ῶται, &c.

Obs. 4. The *Optative* adds the terminations μῃν, ο (viz. from σο), το, to the characteristic of the tense, with ι interposed after α, and subscribed with η or ω; thus,

κεκρί-μῃν	κέκρι-ο	κέκρι-το, &c.
λέλυ-μῃν	λέλυ-ο	λέλυ-το, &c.
ἔκται-μῃν	ἔκται-ο	ἔκται-το, &c.
πεφίλη-μῃν	πεφίλη-ο	πεφίλη-το, &c.
δεδηλω-μῃν	δεδηλω-ο	δεδήλω-το, &c.

In a few instances, the subjunctive ωμαι is made ὶμῃν in the optative, and the ω retained throughout; thus, μέμνημαι has the subjunctive μέμνωμαι, and the optative μεμνώμῃν, μέμνω, μέμνωτο, &c.

Note. Both in the subjunctive and optative, however, these forms are but seldom used, the circumlocution being generally preferred.

272.—IONIC AND DORIC FORMS.

12. In the Ionic and Doric dialects, ν before -ται and -το, in terminations of these tenses in the 3d person plural, is changed into α, so that νται becomes αται; and ντο, ατο; thus, λύννται becomes λέλνται; λύντο, λέλντο, &c.

Obs. 5. A π-mute or a κ-mute before αται and ατο, for νται and ντο, is changed into its own aspirate; as, τετύφ-αται, λελέχ-αται, for τετύπ-νται, λελέγ-νται, &c.

Obs. 6. As the circumlocution τετυμμένοι εἰσί is used to avoid the cacophony of the regular termination, τετυφνται (10. (5) above), this being removed by the change of ν into α, the circumlocution in the indicative, of all such verbs, becomes unnecessary.

Thus, *τετυμμένοι εἰσί*, is changed into *τετύφεται*; *λελεγμένοι εἰσί*, into *λελέχεται*, &c.

Obs. 7. If σ (changed from a τ -mute, 235, R. 2,) precedes the termination, it is changed into δ or θ before *αται* and *ατο*; thus, *σκενάζω*, perfect passive *έσκενάσμαι*; 3d person plural Ionic *έσκενάδαται*; *πλήθω*, perfect passive *πέπλησμαι*, 3d person plural *πεπλήθαται* for *πεπλησμένοι εἰσί*.

Obs. 8. In pure verbs, η or ϵ before *μαι* is usually changed into ϵ before the Ionic *αται* and *ατο*; thus, *πεφίλ-ηται* and *-ητο* are usually changed into *πεφιλ-έαται* and *-έατο*. In like manner, α before *αται* and *ατο* is changed into ϵ , to avoid the duplication of the α ; thus, *ἀναπέανται*, from *ἀναπετάω*, becomes *ἀναπετέ-αται*.

Obs. 9. In like manner, ν before the termination *το*, seldom before *ται*, in the indicative and optative of the other tenses, but never in the subjunctive, is changed into α ; thus, for *τύπτοιτο* we have *τυπτοίατο*; for *γένοιτο*, *γενοίατο*, &c. So also in verbs in μ ; as, *τιδέαται* for *τιθενται*; *ιστέαται* for *ιστανται*. In these forms, α and \omicron before ν are usually changed into ϵ ; as, *ἐβούλεατο* for *ἐβούλοντο*, &c.

273.—§ 102. DIALECTS OF VERBS IN ω and μ .

1. A principal difficulty in learning Greek, arises from the variety of terminations in verbs, according to the different dialects. These can hardly be reduced to any general principles; but a pretty clear idea of them may be formed from the following table. It must be observed, however, that many of the same terminations occur in all the dialects, although that one only is mentioned in which they are most usual. Besides the *final* syllables, of which this table chiefly consists, the Ionians used to insert a vowel before the last syllable, which the poets often changed into a diphthong; as, Subj. 2 aor. active or passive *τυπῶ*, I. *τυπέω*, P. *τυπέω*. So *φνγ-εἶν*, I. *φνγ-έειν*; *βό-ωσι*, I. *βο-όωσι*; *ὄρ-áis*, I. *ὄρ-άας*. But as this does not affect the inflection of the final syllable, it is not noticed in the table. § 98, *Obs. 4.*

2. These moods and tenses of the middle and the passive voice, which agree in termination with the active, and are not here specified, are subject to similar changes, in the different dialects, with those having the same terminations in the active voice. The same is true respecting the terminations of verbs in μ ; so

that this table is *general*, applying to the terminations here specified, whether they belong to verbs in ω or μ . The *dual* is omitted in the table, as it but seldom occurs. For other changes by dialect, see § 101 throughout.

A Table exhibiting the most usual Dialects of the terminations of Greek Verbs.

274.—I. ACTIVE VOICE.

FINITE MOODS.

SINGULAR.

1 Pers. -ημι,	Æ. -εμμι; D. -εμι and (if from $\acute{\alpha}\omega$) -αμι; as, τίθ-εμμι for -ημι; ἴστ-αμι for ἴστ-ημι.
-ειν,	I. -εα, D. A. -η; as, ἐκεχρήν-η for -ειν.
-οῖμι,	A. -οίην, D. -ώην; as, φιλ-οίην for -οῖμι.
-ῶμι,	A. -ώην; as, τιμ-ώην for -ῶμι.
-οίην,	A. -ώην; as, διδ-ώην for διδ-οίην; and so on through all the persons.
2 Pers. -εις,	D. -ες, Æ. -ης; as, ἀμέλγ-ες for -εις.
-ας, -ης,	A. -ασθα, -ησθα; as, ἔφ-ησθα for -ης; οἶδ-ασθα, contr. οἶσθα, for οἶδας.
-αις,	Æ. A. -εας; as, τύψ-εας for -αις
-ᾶς,	A. D. -ῆς; as, ποιεῖ-ῆς for -ᾶς.
3 Pers. -ει, { pres.	D. -ε, Æ. -η; as, τύπτ-η for -ει.
{ plur.	A. -η, I. -εε; as, ἐτετύφ-η for -ει.
-αι,	Æ. A. -ειε; as, τύψ-ειε for -αι.
-ῃ,	I. -ησι; as, τύπτ-ησι for -ῃ.
-ᾶ, -ᾷ,	D. -ῆ, -ῇ; as, ὁρ-ῆ for -ᾶ.
-οι,	D. -τι; as, τίθ-η-τι for -οι.

PLURAL.

1 Pers. -μεν,	D. -μες; as, τύπτο-μες for -μεν; τυψ-οῦ-μες or εὐ-μες for -ομεν; φιλ-εὐ-μες for -οῦμεν; δηλ-οῦ-μες for -οῦμεν.
-ημεν,	A. -μεν; as, τύφθει-μεν for τυφθεῖ-ημεν.
2 Pers. -ητε,	A. -τε; as, τύφθει-τε for τυφθεῖ-ητε.
3 Pers. -σι,	D. -ντι; as, γιγν-αντι for -ασι; ἔχ-ωντι for -ωσι; λέγ-ωντι for λέγ-ουσι; τελευτ-ωντι for -οῦσι; φιλ-οῦντι for -οῦσι; τίθ-εντι or -ηντι for -εῖσι; δίδ-ωντι for -οῦσι.

- 3 Pers. -σι, B. into ν ; as, τέτυφ-αν for -ασι.
 -ᾶσι, -ῶσι, -εῖσι, I. -ᾶσι, -ῶσι, -εᾶσι; as, δεικν-ύασι for -ῶσι; τιθ-έασι for -εῖσι.
 -οῦσι, I. -ενσι; -όασι, D. -οῖσι; as, διδ-όασι for -οῦσι; φιλέ-οισι for -ουσι.
 -ον, B. -οσαν; as, ἐσχάζ-οσαν for -ον.
 -εσαν, -ησαν, -οσαν, -ωσαν, P. -εν, -αν, -ον, -ων; as, τίθ-εν for -εσαν; ἔδ-ον for -οσαν; ἔγν-ων for -ωσαν.
 -εισαν, A. I. -εσαν; as, εἰλήφ-εσαν for -εισαν.
 -ήκασι, -άκισι, Æ. A. -ᾶσι; as, τεθν-ᾶσι for -ήκασι.
 -αιεν, Æ. A. -εαν; as, τύψ-εαν for -αιεν.
- | | | | | |
|--------------------|-------------------------------------|-----------|----------|-------------------------------------|
| 1. | 2. | 3. | 3. | 3. |
| -άτωσαν, | -έτωσαν, | -είτωσαν, | -ότωσαν, | -ούτωσαν, A. |
| | into | | | |
| | 1. | 2. | 3. | |
| | -άντων, | -όντων, | -ούντων; | as, τυψ-άντων |
| | | | | for -άτωσαν; λεγ-όντων for -έτωσαν; |
| | | | | λυπ-ούντων for -είτωσαν. |
| -ᾶον, contr. -ῶν, | } D. I. -εῖν; as, ἡγαπ-εῖν for -ῶν. | | | |
| -έον, contr. -ούν, | | | | |

INFINITIVE.

- ειν, -εναι, I. -εμεν, A. D. -έμεναι, -εῖν, Æ. -ερ, -ῆν; as, ἐλθ-έμεναι for -ειν; ἀμείλγ-εν for -ειν; τίθ-εμεν and -έμεναι for -εναι.
 -αι, A. D. -έμεναι; as, τυψ-έμεναι for -αι.
 -ᾶν, A. D. -άμεναι, -ῆν, Æ. -ην, -ης, -αις; as, ζῆν for ζᾶν. (§ 98. Obs. 2.)
 -οῦν, A. D. -όμεναι, E. -εῖν, -ῶν, Æ. -οῖς, -οῖν; as, ῥίγ-ῶν for -οῦν.

PARTICIPLES.

- οῦσα, D. -οῖσα, -εῖσα; as, ζατ-εῖσα for ζητ-οῦσα.
 -ας, -ασα, -αν, D. -αις, -αισα, -αιν; as, ῥήψ-αις for -ας, &c.
 -ηκ-ώς, } -νῖα, -ός, A. -ώς, -ῶσα, -ώς; as, ἐστ-ώς for
 -ακ-ώς, } ηκ-ώς, § 101. 7. I. -εως.
 -ώς, Æ. -ων; as, τετύφ-ων, G. -οντος, for -ώς, -ότος.

II. MIDDLE AND PASSIVE

FINITE MOODS.

SINGULAR.

1 Pers. -ομαι,	f. D. -οῦμαι; as, τύψ-ομαι for -ομαι.
-οῦμαι,	D. -εῦμαι; as, μαθ-εῦμαι for -οῦμαι.
-μην,	D. -μαν; as, ἐτυπτό-μαν for -μην.
2 Pers. -η,	A. -ει, I. indic. -εαι, subj. -ηαι; as, βούλ-ε for -η, &c.
-ον,	I. -εο, D. -εν; as, μάχ-εω for -ον.
-ω,	I. -αο; as, ἐλύσ-αο for -ω.

PLURAL.

1 Pers. -εθα,	D. -εσθα; as, ἰκόμε-εσθα for -εθα.
3 Pers. -νται, -ένοι εἰσί,	I. -αται or -έαται; as, κέαται for κείνται; εἰρύ-αται for -νται; λελέχ-αται for -γμέ- νοι εἰσί, (§ 101. 12.)
-ντο, -ένοι ἦσαν,	I. -ατο or -έατο; as, πενθοί-ατο for -οιντο; ἐγεν-έατο for -οντο; ἐστάλ-ατο for -μένοι ἦσαν, (§ 101. 12.)
-ησαν,	Æ. -εν; as, δυνηθεῖ-εν for -ησαν; ἐτυφθ-εν for -ησαν.
-ωσαν,	A. I. D. -ων; as, λεξάσθ-ων for -ωσαν.

INFINITIVE.

-ῆναι,	D. -ήμεναι, Æ. -ῆμεν; as, λειφθ-ῆμεν for -ῆναι.
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PARTICIPLES.

-όμενος,	D. Æ. -εύμενος; as, φιλ-εύμενος for -ου- μενος.
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§ 103. SECOND CONJUGATION.

275.—Verbs of the second conjugation end in *μι*, and are formed from pure verbs of the first, as follows:

1. *ω* is changed into *μι*, and the short vowel

before it is changed into its own long, or the doubtful vowel lengthened; thus,

From σβέω is formed	σβῆμι	<i>I extinguish</i>
γνώω	γνώμι	<i>I know</i>
φάω	φημί	<i>I say</i>
κλύω	κλύμι	<i>I hear</i>

2. Regular verbs in *άω*, *έω*, *όω*, reduplicate the initial consonant with *ι* in the present and imperfect; thus,

From δέω is formed	δί-δημι	<i>I bind</i>
θέω	τί-θημι	<i>I place</i>
δόω	δί-δωμι	<i>I give</i>
But πλέω makes	πίμπλημι	<i>I fill, 47-19</i>

3. Verbs beginning with a vowel, prefix *ι*, which is called the *improper reduplication*; thus,

From ξω is formed	ῖ-ημι	<i>I go</i>
ῖω	ῖ-ημι	<i>I send</i>

Obs. 1. Also verbs beginning with *στ* or *πτ* prefix *ι* with the aspirate; thus,

From στάω is formed	ῖ-στημι
πτάω	ῖ-πτημι

4. The reduplication is not used in verbs in *υμι*, nor in those whose radical primitive has more than two syllables; thus,

From κλύω comes	κλύμι	<i>I hear</i>
ἰσάω	ῖσσημι	<i>I know</i>
ὀνέω	ὀνημι	<i>I assert</i>

Likewise some other verbs; as,

φάω	φημί	<i>I say, &c. (No. 1.)</i>
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Obs. 2. Some verbs which begin with a vowel repeat the first syllable, after the manner of the Attic reduplication (224-6); thus, *ἄλλημι* and *ἀλάλλημι*; *ἄχρημι* and *ἀκάχρημι*.

Obs. 3. Some pure verbs add *νν* to the root before *μι*, and some mute and liquid verbs add *νν* in order to pass into *μι*; as,

σκεδάω	R. σκεδα	σκεδά-νν-μι
δείκω	δεικ	δείκ-νν-μι
ἄρω	ἄρ	ἄρ-νν-μι

ἈΡ-ΝΤ-ΜΙ, ἄρ-νν-μαι

5. Verbs in μ have only three tenses of that form; viz. the *Present*, the *Imperfect*, and the 2 *Aorist*. The other tenses are taken from the primitive in ω , and are of the first conjugation, 296. Verbs in $\nu\mu$ want the second aorist, and also the subjunctive and optative. When those moods are needed, they are borrowed from forms of the first conjugation in $\nu\omega$.

Obs. 4. Several verbs form only the 2d aorist according to this conjugation, 216, *Obs.* 1; in such cases, verbs in $\nu\omega$ have the 2d aorist in ν ; as,

$\beta\alpha\acute{\iota}\nu\omega$	from $\beta\acute{\alpha}\omega$	Root $\beta\alpha$	2d aor. $\xi\beta\eta\nu$
$\gamma\acute{\iota}\gamma\nu\acute{\omega}\sigma\kappa\omega$	$\gamma\nu\acute{\omega}\omega$	$\gamma\nu\omega$	$\xi\gamma\nu\omega\nu$
$\delta\acute{\upsilon}\omega$		$\delta\nu$	$\xi\delta\nu\nu$

Obs. 5. Many verbs of this conjugation are *deponent*, having only the passive form, while their signification is active; such are $\delta\acute{\upsilon}\nu\alpha\mu\alpha\iota$, *I can*; $\kappa\epsilon\acute{\iota}\mu\alpha\iota$, *I lie*; $\delta\acute{\iota}\zeta\eta\mu\alpha\iota$, *I seek*; $\omicron\acute{\iota}\omicron\mu\alpha\iota$, *I think*.

276.—§ 104. THE ROOT AND AUGMENT.

1. The Root of verbs in μ has but one form, and is the same with the first root of the verb from which it is derived; thus, $\acute{\iota}\sigma\tau\eta\mu\iota$ from $\sigma\tau\acute{\alpha}\omega$, R. $\sigma\tau\alpha$; $\tau\acute{\iota}\theta\eta\mu\iota$ from $\theta\acute{\epsilon}\omega$, R. $\theta\epsilon$, &c.

2. In Verbs that reduplicate (275-2), the reduplication is prefixed to the root in the present and imperfect only.

3. The imperfect and 2d aorist are augmented in the same manner as in verbs of the first conjugation.

277.—§ 105. THE TERMINATION, OR FINAL LETTERS.

1. In the *first* conjugation, the terminations consist of two parts, the mood-vowels, and final letters, 225-2. In the *second*, the mood-vowels are wanting, and their place supplied by the last letter of the root, which sufficiently distinguishes the moods by the changes which it undergoes in combining with the final letters.

2. The *Final letters* in all verbs belonging to this conjugation, are the same. They are divided into two classes, *Primary* and *Secondary*. The primary belong to the present indicative only; the secondary to the indicative of the imperfect and 2 aorist, and to the optative in all the tenses. They are joined immediately to the root, and, so far as they can be separated from it, are as follows:

278.—I. ACTIVE VOICE.

INDICATIVE MOOD.

Primary Tenses.			Secondary Tenses.			
Sing.	-μι	-ς	-σι	ν	-ς	—
Dual.	—	-τον	-τον	—	-τον	-την
Plur.	-μεν	-τε	-νσι	-μεν	-τε	-σαν
Imperative.			Infinitive.			
Sing.	—	-θι	-τω	-ναι		
Dual.	—	-τον	-των	Participles.		
Plur.	—	-τε	-τωσαν	N. -ντες -νσα -ν G. -ντος, &c.		

279.—II. MIDDLE AND PASSIVE VOICES.

INDICATIVE MOOD.

Primary Tenses.			Secondary Tenses.			
Sing.	-μαι	-σαι	-ται	-μην	-σο	-το
Dual.	-μεθον	-σθον	-σθον	-μεθον	-σθον	-σθην
Plur.	-μεθα	-σθε	-νται	-μεθα	-σθε	-ντο
Imperative.			Infinitive.			
Sing.	—	-σο	-σθω	-σθαι		
Dual.	—	-σθον	-σθων	Participles.		
Plur.	—	-σθε	-σθωσαν	N. -μενος	-μένη	-μενον

§ 106. FORMATION OF MOODS AND TENSES IN THE ACTIVE VOICE.

280.—In the present and imperfect, through all the moods, prefix the reduplication, in verbs that reduplicate, and then—

1. *For the Indicative.*

281.—RULE. Change the short vowel of the root into its own long (237) in the singular of the present and imperfect, and in all the numbers of the 2 aorist, and then add the final letters, 277-2; thus,

PRESENT.			IMPERFECT.			2D AORIST.		
S. ἴσκη-μι	-ς	-σι	ἴσκη-ν	-ς	—	ἔσκη-ν	-ς	—
D. ἴστα—	-τον	-τον	ἴστα—	-τον	-την	ἔστη—	-τον	-την
P. ἴστα-μεν	-τε	-σι	ἴστα-μεν	-τε	-σαν	ἔστη-μεν	-τε	-σαν

Exc. 1. In the 2 aorist, τίθημι, δίδωμι, and ἵημι, have the long vowel in the singular only.

2. *For the Subjunctive.*

282.—RULE. Change the final vowel of the root into the subjunctive terminations, ᾱ, ῆς, ῆ, &c., 229; thus,

ἴσκημι, R. στα- Subj. Pres. ἴσῃ-ᾱ, -ῆς, -ῆ; -ῆτον, -ῆτον, &c.
2 Aor. σῃ-ᾱ, -ῆς, -ῆ; -ῆτον, -ῆτον, &c.

Obs. These terminations, in the subjunctive, combine with the regular subjunctive terminations (229) the final vowel of the root, forming a sort of mixed vowel or diphthong, and consequently they always have the circumflex accent, as here.

Exc. 2. But verbs in ωμι retain ω through all the persons and numbers; as,

δίδωμι from δόω, R. δο, Subj. Pres. διδῷ-ᾱ, -ῶς, -ῶ; -ῶτον, &c.
2 Aor. δῷ-ᾱ, -ῶς, -ῶ; -ῶτον, &c.

3. *For the Optative.*

283.—RULE. Change the final vowel of the root into its own diphthong, and add the secondary final letters with η prefixed; thus,

Pres. ἵσταί-ην -ης -η, &c. τιθεί-ην -ης -η, &c. διδοί-ην, &c.
2 Aor. σταί-ην -ης -η, &c. θεί-ην -ης -η, &c. δοί-ην, &c.

4. *For the Imperative.*

284.—**RULE.** In the present tense, add the final letters to the root ; but in the 2 aorist, change the short vowel into its own long ; thus,

Present, ἵστα-θι, -τω, -τον, -των, -τε, -τωσαν.
2 Aorist, στή-θι, -τω, -τον, &c.

Exc. 3. In the 2 aorist, τίθημι, δίδωμι, and ἵημι, retain the short vowel, and add *ς* instead of *θι* in the 2d person singular ; as, θέ-ς, -τω ; -τον, -των, &c. ; δό-ς, -τω ; -τον, -των, &c. So also σπῆμι, φρῆμι, and σχῆμι, in the present, have σπές, φρές, σχές.

5. *For the Infinitive.*

285.—**RULE.** In the present tense, add the final letters to the root, and in the 2 aorist, change the short vowel into its own long ; thus,

Present, ἰστιά-ναι, 2 aor. στή-ναι.

Exc. 4. In the 2 aorist, τίθημι and ἵημι change the short vowel of the root into *ει*, and δίδωμι changes it into *ου* ; as,

θεῖ-ναι εἶ-ναι δοῦ-ναι

6. *For the Participles.*

286.—**RULE.** Add the final letters to the root, and then combine by the rules of euphony, § 6, 18 ; thus,

ἰστιά-ντες,	-ντα,	-ν, combined	ιστ-άς,	-ῶσα,	-άν.
τιθέ-ντες,	-ντα,	-ν,	τιθ-είς,	-εῶσα,	-έν.
διδό-ντες,	-ντα,	-ν,	διδ-ούς,	-οῶσα,	-όν.
δεικνύ-ντες,	-ντα,	-ν,	δεικν-ύς,	-ῶσα,	-ύν.

§ 107. FORMATION OF MOODS AND TENSES IN THE MIDDLE AND THE PASSIVE VOICE.

287.—Prefix the reduplication in the present and imperfect in verbs that reduplicate (275-2), as in the active voice ; and then, in all the tenses,—

1. *For the Indicative, Imperative, Infinitive, and Participles.*

288.—RULE. Annex the final letters (279) to the root ; as,

Indicative, ἴστα-μαι, -σαι, -ται, &c. Imp. ἰστά-μην, -σο, -το, &c.

Imperative, ἰστά-σο, -σθω, -σθον, -σθων, &c.

Infinitive, ἴστα-σθαι.

Participles, ἰστά-μενος, -μένη, -μενον.

2. *For the Subjunctive.*

289.—RULE. Change the last letter of the root into the subjunctive terminations, ῶμαι, ῆ, ῆται, &c., 230, and 282, *Obs.* ; as,

ἴστημι, R. στα-	Subj. Pres. ἰστ-ῶμαι, -ῆ, -ῆται, &c.
	2 Aor. στ-ῶμαι, -ῆ, -ῆται, &c.

Exc. Verbs in ῶμι retain ω through all the numbers and persons, as in the active voice, 282, *Exc.* 2 ; as,

δίδωμι, R. δο-	Subj. Pres. διδ-ῶμαι, -ῶ, -ῶται, &c.
	2 Aor. δ-ῶμαι, -ῶ, -ῶται, &c.

3. *For the Optative.*

290.—RULE. Change the last letter of the root into its own diphthong, and add the secondary final letters ; as,

ἴστημι, R. στα-	Opt. Pres. ἰσταί-μην, -σο, -το, &c.
	2 Aor. σταί-μην, -σο, -το, &c.

Obs. Σ is usually rejected in the 2d person singular ; making—

ἰσταί-μην, -ο, -το, &c. σταί-μην, -ο, -το, &c., 295–8.

291.—N. B. As the root of verbs in μι ends in α, ε, ο, or υ, these vowels, combining with the final letters, cause the appearance of four different forms of termination, and for this reason four paradigms have usually been given, though there is in fact only one. The following tables will show, that, in whatever vowel the root ends, still there is but one form of inflection.

§ 108. PARADIGM OF VERBS IN *MI*.*

292.—ACTIVE VOICE.

PRESENT TENSE.

Indicative Mood, 281.

Singular.	Dual.	Plural.
ἴσῃ τίθῃ δίδω δείκνυ	ἴστα τίθε δίδο δείκνυ	ἴστασι τίθεσι δίδουσι δείκνυσι
-μι -ς -σι	-τον -τον	-μεν -τε (-ντσι')

Subjunctive, 282.

ἴσῃ τίθῃ	-ῶ -ῆς -ῆ	-ῆτον -ῆτον	-ῶμεν -ῆτε -ῶσι
δίδω δείκνυ	-ῶ -ῶς -ῶ	-ῶτον -ῶτον	-ῶμεν -ῶτε -ῶσι

Optative, 283.

ἴσται τίθει δίδοι	-ην -ης -η	-ητον -ήτην	-ημεν ² -ητε -ησαν
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Imperative, 284.

ἴστα τίθε δίδο δείκνυ-θι	-θι ³ -τι ⁴ † -θι ⁴	-τον -των	-τε -τωσαν ⁵
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Infinitive, 285.

ἴστα τίθε δίδο δείκνυ	-ναι
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Participles, 286.

ἴσ-άς	-ᾶσα	-ᾶν
τίθ-είς	-εῖσα	-εῖν
διδ-ούς	-οῦσα	-όν
δεικν-ύς	-ῦσα	-ύν

IMPERFECT TENSE, 294-6 (2).

Indicative, 281.

ἴσῃ ἐτίθῃ ἐδίδω ἐδείκνυ	-ν -ς —	ἴστα ἐτίθε ἐδίδο ἐδείκνυ	-τον -την	-μεν -τε -σαν ⁷
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The other moods in the imperfect are wanting.

Note. The numbers 1, 2, 3, &c., refer to the same numbers in § 109

* For the accents, see 254-2.

† 48, Obs. 5.

PARADIGM OF VERBS IN *MI*.

ACTIVE VOICE.

SECOND AORIST.

Indicative Mood, 281.

Singular.	Dual.	Plural.
$\begin{matrix} \xi\sigma\tau\eta \\ \xi\theta\eta \\ \xi\delta\omega \end{matrix} \left\{ \begin{matrix} \nu \\ \varsigma \\ \text{---} \end{matrix} \right.$	$\begin{matrix} \xi\sigma\tau\eta \\ \xi\theta\varsigma \\ \xi\delta\omicron \end{matrix} \left\{ \begin{matrix} \tau\omicron\nu \\ \tau\eta\nu \end{matrix} \right.$	$\begin{matrix} \mu\epsilon\nu \\ \tau\epsilon \\ \sigma\alpha\nu \end{matrix}$

Subjunctive, 282.

$\begin{matrix} \sigma\tau \\ \theta \end{matrix} \left\{ \begin{matrix} \tilde{\omega} \\ \tilde{\eta}\varsigma \\ \tilde{\eta} \end{matrix} \right.$	$\begin{matrix} \tilde{\eta}\tau\omicron\nu \\ \tilde{\eta}\tau\omicron\nu \end{matrix}$	$\begin{matrix} \tilde{\omega}\mu\epsilon\nu \\ \tilde{\eta}\tau\epsilon \\ \tilde{\omega}\sigma\iota \end{matrix}$
$\delta \left\{ \begin{matrix} \tilde{\omega} \\ \tilde{\theta}\varsigma \\ \tilde{\theta} \end{matrix} \right.$	$\begin{matrix} \tilde{\omega}\tau\omicron\nu \\ \tilde{\omega}\tau\omicron\nu \end{matrix}$	$\begin{matrix} \tilde{\omega}\mu\epsilon\nu \\ \tilde{\omega}\tau\epsilon \\ \tilde{\omega}\sigma\iota \end{matrix}$

Optative, 283.

$\begin{matrix} \sigma\tau\alpha\acute{\iota} \\ \theta\epsilon\acute{\iota} \\ \delta\omicron\acute{\iota} \end{matrix} \left\{ \begin{matrix} \eta\nu \\ \eta\varsigma \\ \eta \end{matrix} \right.$	$\begin{matrix} \eta\tau\omicron\nu \\ \eta\tau\eta\nu \end{matrix}$	$\begin{matrix} \eta\mu\epsilon\nu \\ \eta\tau\epsilon \\ \eta\sigma\alpha\nu \end{matrix}$
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Imperative, 284.

$\begin{matrix} \sigma\tau\tilde{\eta}-\theta\iota^s \\ \theta\acute{\epsilon}-\varsigma \\ \delta\acute{\omicron}-\varsigma \end{matrix} \left\{ \begin{matrix} \tau\omega \end{matrix} \right.$	$\begin{matrix} \tau\omicron\nu \\ \tau\omicron\nu \end{matrix}$	$\begin{matrix} \tau\epsilon \\ \tau\omega\sigma\alpha\iota \end{matrix}$
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Infinitive, 285.

$\begin{matrix} \sigma\tau\tilde{\eta} \\ \theta\epsilon\tilde{\iota} \\ \delta\omicron\tilde{\upsilon} \end{matrix} \left\{ \begin{matrix} \nu\alpha\iota \end{matrix} \right.$
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Participles, 286.

$\begin{matrix} \sigma\tau\acute{\alpha}\varsigma \\ \theta\epsilon\acute{\iota}\varsigma \\ \delta\omicron\acute{\upsilon}\varsigma \end{matrix}$	$\begin{matrix} \sigma\tau\tilde{\alpha}\sigma\alpha \\ \theta\epsilon\tilde{\omega}\sigma\alpha \\ \delta\omicron\tilde{\upsilon}\sigma\alpha \end{matrix}$	$\begin{matrix} \sigma\tau\acute{\alpha}\nu \\ \theta\acute{\epsilon}\nu \\ \delta\acute{\omicron}\nu \end{matrix}$
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Note 1. The numbers 1, 2, 3, &c., refer to the same numbers in § 109.

Note 2. For the accents in these tables, as in the tables of the first conjugation, see 254-2.

PARADIGM OF VERBS IN *MI*.

293.—MIDDLE VOICE.

PRESENT TENSE.

Indicative Mood, 288.

Singular.	Dual.	Plural.
<i>ἴστα</i> <i>τίθῃς</i> <i>δίδῃς</i> <i>δείκνυ</i>	<i>-μαι -σαι -ται</i> <i>-μεθον -σθον -σθον</i>	<i>-μεθα -σθε -νται</i>

Subjunctive, 289.

<i>ἴσῃ</i> <i>τίθῃ</i> <i>δίδῃ</i>	<i>-ῶμαι -ῇ -ῇται</i> <i>-ώμεθον -ῃσθον, &c.</i>	<i>-ώμεθα -ῃσθε -ῶνται</i>
<i>δείκῃ</i>	<i>-ῶμαι -ῶ -ῶται</i> <i>-ώμεθον -ῶσθον, &c.</i>	<i>-ώμεθα -ῶσθε -ῶνται</i>

Optative, 290.

<i>ἴσταί</i> <i>τίθει</i> <i>δίδοι</i>	<i>-μην -ο(σοῦ) -το</i> <i>-μεθον -σθον -σθην</i>	<i>-μεθα -σθε -ντο</i>
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Imperative, 288.

<i>ἴστα</i> <i>τίθῃς</i> <i>δίδῃς</i> <i>δείκνυ</i>	<i>-σοῦ -σθω</i> <i>-σθον -σθων</i>	<i>-σθε -σθωσαν</i>
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*Infinitive, 288.**Participles, 288.*

<i>ἴστα</i> <i>τίθῃς</i> <i>δίδῃς</i> <i>δείκνυ</i>	<i>-σθαι</i>	<i>ἰστά</i> <i>τιθέ</i> <i>διδό</i> <i>δεικνύ</i>	<i>-μενος -μένη -μενον</i>
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IMPERFECT TENSE.

Indicative, 288.

<i>ἰστά</i> <i>ἐτίθει</i> <i>ἐδίδό</i> <i>ἐδείκνυ</i>	<i>-μην -σοῦ -το</i> <i>-μεθον -σθον -σθην</i>	<i>-μεθα -σθε -ντο</i>
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The other moods of the imperfect are wanting.

Note. The numbers 8, 9, refer to the same numbers in § 109.

PARADIGM OF VERBS IN *MI*.

MIDDLE VOICE.

SECOND AORIST.

Indicative Mood, 288.

Singular.	Dual.	Plural.
$\left. \begin{array}{l} \text{ιστά} \\ \text{ἐθε} \\ \text{ἐδό} \end{array} \right\} \begin{array}{l} -\mu\eta\nu \\ -\sigma\theta \\ -\tau\omicron \end{array}$	$\begin{array}{l} -\mu\epsilon\theta\omicron\nu \\ -\sigma\theta\omicron\nu \\ -\sigma\theta\eta\nu \end{array}$	$\begin{array}{l} -\mu\epsilon\theta\alpha \\ -\sigma\theta\epsilon \\ -\tau\omicron\omicron \end{array}$

Subjunctive, 289.

$\left. \begin{array}{l} \sigma\tau \\ \theta \\ \delta \end{array} \right\} \begin{array}{l} -\tilde{\omega}\mu\alpha\iota \\ -\tilde{\eta} \\ -\tilde{\eta}\tau\alpha\iota \end{array}$	$\begin{array}{l} -\tilde{\omega}\mu\epsilon\theta\omicron\nu \\ -\tilde{\eta}\sigma\theta\omicron\nu, \&c. \\ -\tilde{\omega}\mu\epsilon\theta\omicron\nu \\ -\tilde{\omega}\sigma\theta\omicron\nu, \&c. \end{array}$	$\begin{array}{l} -\tilde{\omega}\mu\epsilon\theta\alpha \\ -\tilde{\eta}\sigma\theta\epsilon \\ -\tilde{\omega}\nu\tau\alpha\iota \end{array}$
$\left. \begin{array}{l} \sigma\tau\acute{\alpha}\iota \\ \theta\acute{\epsilon}\iota \\ \delta\omicron\iota \end{array} \right\} \begin{array}{l} -\tilde{\omega}\mu\alpha\iota \\ -\tilde{\phi} \\ -\tilde{\omega}\tau\alpha\iota \end{array}$	$\begin{array}{l} -\tilde{\omega}\mu\epsilon\theta\omicron\nu \\ -\tilde{\omega}\sigma\theta\omicron\nu, \&c. \end{array}$	$\begin{array}{l} -\tilde{\omega}\mu\epsilon\theta\alpha \\ -\tilde{\omega}\sigma\theta\epsilon \\ -\tilde{\omega}\nu\tau\alpha\iota \end{array}$

Optative, 290.

$\left. \begin{array}{l} \sigma\tau\acute{\alpha}\iota \\ \theta\acute{\epsilon}\iota \\ \delta\omicron\iota \end{array} \right\} \begin{array}{l} -\mu\eta\nu \\ -\omicron(\sigma\omicron^{\theta}) \\ -\tau\omicron \end{array}$	$\begin{array}{l} -\mu\epsilon\theta\omicron\nu \\ -\sigma\theta\omicron\nu \\ -\sigma\theta\eta\nu \end{array}$	$\begin{array}{l} -\mu\epsilon\theta\alpha \\ -\sigma\theta\epsilon \\ -\tau\omicron\omicron \end{array}$
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Imperative, 288.

$\left. \begin{array}{l} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\omicron \end{array} \right\} \begin{array}{l} -\sigma\omicron^{\theta} \\ -\sigma\theta\omega \end{array}$	$\begin{array}{l} -\sigma\theta\omicron\nu \\ -\sigma\theta\omega\nu \end{array}$	$\begin{array}{l} -\sigma\theta\epsilon \\ -\sigma\theta\omega\sigma\alpha\nu \end{array}$
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*Infinitive, 288.**Participles, 288.*

$\left. \begin{array}{l} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\omicron \end{array} \right\} \begin{array}{l} -\sigma\theta\alpha\iota \end{array}$	$\left. \begin{array}{l} \sigma\tau\acute{\alpha} \\ \theta\acute{\epsilon} \\ \delta\omicron \end{array} \right\} \begin{array}{l} -\mu\epsilon\nu\omicron\varsigma \\ -\mu\acute{\epsilon}\nu\eta \\ -\mu\epsilon\nu\omicron\nu \end{array}$
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The PRESENT and IMPERFECT PASSIVE are like the PRESENT and IMPERFECT MIDDLE. The SECOND AORIST PASSIVE is wanting.

Note. For the other tenses of verbs in μ , see §§ 110, 111, and for the dialects, § 102.

§ 109. OBSERVATIONS ON VERBS IN *μ*.

294.—ACTIVE VOICE.

1. The final letters of the 3d person plural are properly *νται*; and these, combining with the preceding vowel according to the rules of euphony (47–18), become *ᾶσι*, *εῖσι*, *ουσι*, *ῶσι*, *ωσι*.

2. In the optative, *η* is often dropped before the final letters of the plural, making—

-αιμεν, *-αιτε*, *-αιεν*; *-ειμεν*, *-ειτε*, *-ειεν*; *-οιμεν*, *-οιτε*, *-οιεν*;

instead of—

-αίημεν, *-αίητε*, *-αίησαν*; *-εῖημεν*, &c.

3. *ἴστημι* has sometimes *ἴστη* for *ἴσταθι* in the imperative; and in compounds, *στα* is commonly used for *στήθι*; thus, *ἄναστα* for *ἀναστήθι*; *παράστα* for *παραστήθι*, &c.

4. So also *τίθμι*, *δίδωμι*, and *ἵημι*, have sometimes *τίθει*, *δίδου*, *ἴε*, for *τίθεις*, *δίδοθι*, *ἴεθι*; but these are properly contracted forms of the primitive verb with the reduplication, used in the Ionic and Doric dialects; thus, *τιθέω*, imperative *τίθει*, contracted *τίθει*.

5. As in verbs in *ω* (261), so also in those in *μ*, *έτων* is used for *έτωσαν* in the imperative 3d person plural.

6. The primitive in *ω*, with the reduplication, is sometimes used instead of the form in *μ* in the present and imperfect; thus,

(1.) Present.

τιθέω, *-έεις*, *-έει*, contr. *-ῶ*, *-εῖς*, *-εῖ*, for *τίθημι*, *-ης*, *-ησι*, &c.
ιστάω, *-άεις*, *-άει*, “ *-ῶ*, *-ῆς*, *-ῆ*, “ *ἵστημι*, *-ης*, *-ησι*, &c.

through all the moods.

(2.) Imperfect.

ἐτίθειον, *-εες*, *-εε*, contr. *-ονν*, *-εις*, *-ει*, for *ἐτίθην*, *-ης*, *-η*, &c.

7. The terminations *-ασαν*, *-εσαν*, &c., in the 3d person plural, are frequently shortened by syncope; as, *ἴσαν* for *ἴτασαν*; *ἔτιθεν* for *ἐτίθεσαν*; *ἔβαν* for *ἔβησαν*.

295.—MIDDLE AND PASSIVE.

8. In the 2d person singular of the imperfect indicative, middle, and passive, *σ* is often rejected, and the concurring vowels contracted; thus, *ἴστω* for *ἴτασο*; *τίθου* for *τίθεσο*, &c. So in the present indicative, sometimes *ἴστη* for *ἴτασαι*. Also in the

2d person singular of the optative, σ is rejected, but the vowels, being incapable of contraction, remain unchanged.

9. The same contraction takes place in the imperative; but in the 2d aorist $\theta\acute{\epsilon}\sigma\sigma\omicron$ is contracted into $\theta\omicron\upsilon$ only in compounds; as, $\pi\alpha\rho\acute{\alpha}\theta\omicron\upsilon$, $\upsilon\pi\acute{o}\theta\omicron\upsilon$, &c.

§ 110. TENSES FORMED FROM THE PRIMITIVE.

296.—Verbs in μ have only three tenses of that form; viz. the present, imperfect, and 2d aorist. All the other tenses are formed from the first root of the primitive, as in the first conjugation (232–2), and are inflected as the same tenses in verbs in ω ; as,

$\tau\acute{\iota}\theta\eta\mu$, from $\theta\acute{\epsilon}\omega$, has fut. $\theta\acute{\eta}\sigma\omega$, $\theta\acute{\eta}\sigma\omicron\mu\alpha\iota$, &c.
 $\delta\acute{\iota}\delta\omega\mu$, from $\delta\acute{\omega}\omega$, has fut. $\delta\acute{\omega}\sigma\omega$, $\delta\acute{\omega}\sigma\omicron\mu\alpha\iota$, &c.
 $\acute{\iota}\sigma\tau\eta\mu$, from $\sigma\tau\acute{\alpha}\omega$, has fut. $\sigma\tau\acute{\eta}\sigma\omega$, 1 aor. $\acute{\epsilon}\sigma\tau\eta\sigma\alpha$, &c.

297.—EXCEPTIONS.

1. *Future*. Some verbs occasionally retain the reduplication; as, $\delta\acute{\iota}\delta\acute{\omega}\sigma\omega$ from $\delta\acute{\iota}\delta\omega\mu$; and verbs from derivatives in $\nu\acute{\iota}\omega$ and $\nu\acute{\nu}\omega$ form the future from their primitives; thus, $\delta\acute{\epsilon}\iota\kappa\upsilon\mu$ from $\delta\epsilon\iota\kappa\acute{\nu}\omega$, has the future $\delta\epsilon\acute{\iota}\xi\omega$ from $\delta\epsilon\acute{\iota}\kappa\omega$.

2. *First Aorist*. $\tau\acute{\iota}\theta\eta\mu$, $\delta\acute{\iota}\delta\omega\mu$, and $\acute{\iota}\eta\mu$, have $\kappa\alpha$ and $\kappa\acute{\alpha}\mu\eta\eta$ instead of $\sigma\alpha$ and $\sigma\acute{\alpha}\mu\eta\eta$ in the 1st aorist indicative; as, 1 aor. $\acute{\epsilon}\theta\eta\kappa\alpha$, $\acute{\epsilon}\theta\eta\kappa\acute{\alpha}\mu\eta\eta$; $\acute{\epsilon}\delta\omega\kappa\alpha$, $\acute{\epsilon}\delta\omega\kappa\acute{\alpha}\mu\eta\eta$, &c. In these verbs, the other moods of this tense are wanting.

3. *Perfect and Pluperfect Active*. Verbs in μ from $\acute{\epsilon}\omega$ commonly have $\epsilon\iota$ before $\kappa\alpha$ of the perfect; those from $\acute{\alpha}\omega$ have η or α ; as, $\tau\acute{\iota}\theta\eta\mu$ from $\theta\acute{\epsilon}\omega$, perf. $\tau\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$; $\acute{\iota}\sigma\tau\eta\mu$ from $\sigma\tau\acute{\alpha}\omega$, perf. $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, or $\acute{\epsilon}\sigma\tau\alpha\kappa\alpha$. In these tenses, $\acute{\iota}\sigma\tau\eta\mu$ aspirates the augment, and, except in the singular of the indicative, has a *syncopated* form which resembles the present; thus, first person plural $\acute{\epsilon}\sigma\tau\eta\kappa\alpha\mu\epsilon\eta$, by syncope, $\acute{\epsilon}\sigma\tau\alpha\mu\epsilon\eta$, &c. infinitive $\acute{\epsilon}\sigma\tau\eta\kappa\acute{\epsilon}\nu\alpha\iota$, by syncope $\acute{\epsilon}\sigma\tau\acute{\alpha}\nu\alpha\iota$; participle, as 267.

Obs. The perfect active of $\acute{\iota}\sigma\tau\eta\mu$ has a present signification; thus, $\acute{\epsilon}\sigma\tau\eta\kappa\alpha$, *I stand*, pluperfect $\acute{\epsilon}\sigma\tau\eta\kappa\epsilon\eta$, *I stood*. In the present, imperfect, future, 1 aorist, active, it signifies *to place, to cause to stand*. In the passive throughout, *to be placed*. The 2 aorist middle is not in use.

4. *Passive voice*. The short vowel of the root remains short before a consonant in the passive voice; as, $\delta\acute{\iota}\delta\omega\mu$, future passive

δο-θήσομαι, 1 aorist ἔδο-θην, perfect δέδο-μαι, &c. But *ει* before *κα* in the perfect active returns before *μαι* in the perfect passive; as, perfect active τέθει-κα, future passive τε-θήσομαι (43-4), perfect passive τέθει-μαι.

5. *Tenses wanting.* Verbs in *μι* want the second and third roots, and consequently the tenses derived from them; viz. the second future passive, the 2d perfect and 2d pluperfect active, and the 2d aorist passive.

298.—§ 111. TABLE EXHIBITING ALL THE TENSES OF
VERBS IN *MI*.

	ACTIVE.	MIDDLE.	PASSIVE.
Present.	ἵστημι	ἵσταμαι	ἵσταμαι
Imperf.	ἵστην	ἱστάμην	ἱστάμην
Fut.	στήσω	στήσομαι	σταθήσομαι
1 Aor.	ἕστησα	ἕστησάμην	ἑστάθην
2 Aor.	ἕστην	ἑστάμην	—
Perf.	ἕστακα or -ηκα	—	ἕσταμαι
Pluperf.	ἕστακειν or εἰστάκειν	—	ἑστάμην
Fut. perf.			ἑστήξομαι

299.—Verbs in *MI* to be conjugated.

ἵμι from ἔω	<i>I send</i>	πῖμπλημι, from πλέω	<i>I fill</i>
σβήμι	} σβέω <i>I extinguish</i>		hence πλήθω
σβέννυμι		ὀλλυμι	ὀλέω <i>I destroy</i>
ζεύγνυμι	ζεύγω, <i>I join</i>	νίκημι	νικάω, <i>I conquer</i>
δίδημι	δέω <i>I bind</i>	φημί	φάω <i>I say</i>
ἵπτημι	πτάω <i>I fly</i>	κλύμι	κλύω <i>I hear</i>
ὀνημι	ὀνέω <i>I help</i>	ῥώννυμι	ῥόω <i>I strengthen</i>
ὀμνυμι	ὀμώω <i>I swear</i>		

§ 112. IRREGULAR AND DEFECTIVE VERBS IN *MI*.

300.—The irregular and defective verbs in *μι* are usually reckoned nine; viz. εἰμί, *I am*; εἶμι and ἵμι, *I go*; ἵμι, *I send*; εἵμαι, *I clothe myself*; εἶσα, *I did set*; ἤμαι, *I sit*; κείμαι, *I lie down*; φημί, *I say*; and οἶδα, *I know*. The parts in use are as follows:

301.—I. *Εἰμί, I am.*

ACTIVE VOICE.

PRESENT TENSE.

Indicative.

S. εἰμί	εἰς or εἶ	ἐστί
D. ἐσμέν	ἐστόν	ἐστόν
P. ἐσμεν	ἐστέ	εἰσὶ

Subjunctive.

S. ᾧ	ῆς	ῆ
D. ᾧ	ῆτον	ῆτον
P. ᾧμεν	ῆτε	ᾧσι

Optative.

S. εἴην	εἴης	εἴη
D. εἴητον	εἴητον	εἴητην
P. εἴημεν	εἴητε	εἴησαν

Imperative.	Infinitive.	Participles
S. ἔσο ἔστω	εἶναι	M. ᾧν
D. ἔστον ἔστων		F. οὖσα
P. ἔστε ἔστωσαν		F. ὄν

IMPERFECT TENSE.

Indicative.

S. ἦν	ῆς	ῆ or ῆν
D. ἦτον	ῆτον	ῆτην
P. ἦμεν	ῆτε	ῆσαν

MIDDLE VOICE.

IMPERFECT.

Indicative.

S. ἦμην	ῆσο	ῆτο
D. ἦμεθον	ῆσθον	ῆσθην
P. ἦμεθα	ῆσθε	ῆντο

FUTURE TENSE.

Indic. ἔσομαι, Opt. ἐσοίμην, Inf. ἔσεσθαι, Part. ἐσόμενος, regular.

302.—THE CHIEF DIALECTS OF εἶμι.

ACTIVE VOICE.

PRESENT.

Indicative.

	1.	2.	3.
Sing.	εἶμι, D. ἐμὶ, Æ. ἤμι.	εἶς, or εἷ, I. εἶς, P. εἶ, ἐσσί.	ἐστί, D. ἐντί, ἐνί.
Plur.	ἐσμέν, εἶμες, P. ἐμέν, εἶμέν.	ἐστέ, P. ἐτέ.	εἰσί, D. ἐντί, Æ. ἐντι, εἰντι, P. ἔασσι, ἔασσι.

Subjunctive.

Sing.	ῶ, I. ἔω, P. εἴω.	ῆς, I. ἔης, P. εἴης.	ῆ, I. ἔη, εἴη, ῆσι, ἔησι, P. εἴησι.
Plur.	ῶμεν, D. ὦμες, P. εἴωμεν, εἴομεν.	ῆτε.	ῶσι, I. ἔωσι.

Optative.

Sing.	εἴην, I. ἔοιμι.	εἴης, I. ἔοις.	εἴη, I. ἔοι.
Plur.	εἴημεν, I. εἶμεν.	εἴητε, I. εἴτε.	εἴησαν, I. A. εἴεν.

Imperative.

Sing.	ἔσο, P. ἔσσο, A. ἔσθι.	ἔστω.
Plur.	ἔσθε.	ἔστωσαν, A. ἔστων, P. ἐόρων.

Infinitive.

εἶναι, I. ἔμεν, εἶμεν, D. ἔμεναι, ῆμεν, ῆμες, εἶμες, Æ. ἔμμεναι, P. ἔμμεν.

Participle.

M. ὄν, I. ἐών, Æ. εἶς.	Fem. οὔσα, I. εἰούσα, D. εἶσα, εἰούσα, ἔασσα, Æ. εἶσα, ἔασσα.	Neut. ὄν, I. ἐόν, Æ. ἔν.
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IMPERFECT.

Indicative.

Sing.	ῆν, I. ἔα, ῆα, P. ἔην, εἴην, ῆην, ἔον, ῆον, ἔσκον.	ῆς, I. ἔες, ἔεις, P. ῆς, ἔας, ἔσεις, Æ. ῆσθα, ἔσθαι, ἔσθαι.	ῆ, or ῆν, I. D. ῆε, ῆς, P. ἔσσε.
Du.	ῆτον, Æ. ἔστον, P. ἔτον, ῆστον.	ῆτην, A. ῆστην, P. ἔστην.	
Plur.	ῆιεν, D. ῆμες, P. ἔμεν.	ῆτε, I. ἔατε.	ῆσαν, P. ἔσαν, ἔσαν, ἔσκον.

MIDDLE VOICE.

IMPERFECT.

Indicative.

Plur. | | ἦντο, I. ἔατο, εἶατο.

FUTURE.

Indicative.

Sing. ἴσσομαι, D. ἰσοῦμαι, ἔσειμαι, I. ἴσσει, ἔσεται, by syncope ἔσειται, D. ἔσειται, ἔσειται, P. ἴσσομαι.	ἴσσει, A. ἴσει, I. ἴσσει, ἔσσειται, D. ἔσσειται, ἔσσειται, P. ἴσσειται.
Plur. ἰσόμεθα, Ἄ. ἰσόμεσθα. ἔσεσθε.	ἔσονται, D. ἔσονται.
Infin. ἴσσεσθαι, P. ἴσσεσθαι.	Particip. ἰσόμενος, P. ἰσόμενος.

303.—II. *Εἶμι, I go.*

ACTIVE VOICE.

PRESENT TENSE.

	Singular.	Dual.	Plural.
Indic.	εἶμι εἶς or εἷ εἷς	ἴτον ἴτον ἴμεν	ἴτε ἴσι or ἴασι
Subj.	ἴω ἴης ἴῃ	ἴητον ἴητον ἴωμεν	ἴητε ἴωσι
Opt.	ἴοιμι ἴοις ἴοι	ἴοιτον ἴοίτην ἴοιμεν	ἴοιτε ἴοιεν
Imper.	— ἴθι ἴτω	ἴτον ἴτων —	ἴτε ἴτωσαν
Infin.	ἰέναι	Part. ἰών	ἰούσα ἰόν, Gen. ἰόντος ἰουσης, &c.

IMPERFECT.

Indicative.

Sing.	ἦεν or ἦα	ἦεις or ἦεισθα	ἦει
Dual.		ἦειτον or ἦτον	ἦείτην or ἦτην
Plur.	ἦιμεν or ἦμεν	ἦειτε or ἦτε	ἦεσαν, Ion. ἦσαν

MIDDLE VOICE.—*Ἰεμαι, to hasten.*

Indicative.

Present.	ἰ-εμαι	-εσαι	-εται	-έμεθον, &c.
Imperf.	ἰ-εμην	-εσο	-ετο	-έμεθον, &c.

Obs. 1. The Attics, and sometimes the Ionians, use the present of *εἶμι*, in the indicative, infinitive, and participles, in a future sense, "*I will go*."

Obs. 2. The ancient grammarians have another form of the imperfect; viz. *εἶν, εἶς, εἷ—ἴτον, ἴτην—ἴμεν, ἴτε, ἴσαν*;—and of the second aorist, *ἰόν, ἰες, ἰε, &c.*; but, except the third persons *ἰε, ἴτην*, and *ἴσαν*, peculiar to epic writers, no such forms are found.

304.—III. *ἵημι, to send*, from *ἔΩ*.

ACTIVE VOICE.

PRESENT.

Indic.	ἵημι	ἵης	ἵησι	ἵετον ἵετον	ἵεμεν	ἵετε	ἰᾶσι, or ἰεῖσι
Subj.	ἰῶ	ἰῆς	ἰῇ	ἰῆτον ἰῆτον	ἰῶμεν	ἰῆτε	ἰῶσι
Opt.	ἰείην	ἰείης, &c.					
Imper.	——	ἱε(ἱεθί)	ἱέτω ἱετον ἱέτων	——	ἱετε	ἱέτωσαν	
Infin.	ἱέναι	Participles, ἱεῖς ἱεῖσα ἱέν Gen. ἱέντος, &c.					

IMPERFECT.

Indic.	ἱεον	ἱεες	ἱεε	} ἱετον ἱέτην ἱεμεν ἱετε ἱεσαν
Contr.	ἱουν	ἱεις	ἱεῖ	

FUTURE.

Indic.	ἱήσω	-εις	-ει	-ετον, &c.
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1 AORIST.

Indic.	ἱή-α	-ας	-ε	-ατον, &c.
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2 AORIST.

Indic.	ἦκα	ἦκας	ἦκας	εἶτον εἶτην	εἶμεν	εἶτε	εἶσα
Subj.	ῶ	ῆς	ῆ, &c.				
Opt.	εἶην	εἶης	εἶη	εἶτον εἶτην	εἶμεν	εἶτε	εἶεν
Imper.	——	εῖς	εἴτω	εἶτον εἴτων	——	εἴτε	εἴτωσαν
Infin.	εἶναι	Participles, εἶς εἶσα εἶν Gen. εἶντος, &c.					

PERF. εἶκ-α -ας, &c. PLUPERF. εἶκ-ειν -εις, &c.

MIDDLE VOICE.

PRESENT.

Indic.	ἱέμαι	ἱέσαι	ἱέται	ἱέμεθον, &c.
Subj.	ἰῶμαι	ἰῆ	ἰῆται	ἰώμεθον, &c.
Opt.	ἰοίμην, &c.	Imper. ἱέσο or ἰον. Infin. ἱέσθαι. Part. ἱέμενος, &c.		

Indicative.

IMPERF.	ἱέμην ἱέσο, &c.	FUT.	ἱήσομαι, &c.	1 AOR.	ἡκάμην, &c.
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2 AORIST.

Indic.	εἶμην εἶσο	εἶτο	εἶμεθον εἶσθον	εἶσθην	εἶμεθα, &c.
Subj.	ῶμαι ἦ	ῆται, &c.			
Opt.	οἶμην οἶο	οἶτο, &c.	rarely εἶμην εἶο, &c.		
Imper.	——	οῦ	ἔσθω, &c.	Infin.	ἔσθαι. Part. ἔμενος -η -ον

PERF. Indic. εἶμαι εἶσαι, &c. Infin. εἶσθαι
 PLUPERF. Indic. εἶμην εἶσο, &c.

PASSIVE VOICE.

FUTURE. Indic. ἐθήσομαι. 1 AOR. Indic. ἐθήην. Part. ἐθείς.

305.—IV. *Εἶμαι, I clothe myself.*

This verb comes from ἔω, *to go into, to be sent, or, put into.*—Middle, *to put one's self into, to clothe one's self*; and it is the same in the present middle, and present and perfect passive; thus,

PRES. MID., AND PRES. AND PERF. PASS.

Indic. S. εἶ-μαι, -σαι, -ται and -σται.—3d Pl. εἴνται. Part. εἵμενος.

FIRST AORIST.

Indic. εἶς (ἔσσ, ἔεις) -άμην, -ω, -ατο, &c. Part. ἐσσάμενος.

PLUPERFECT.

Indic. εἵμην, εἶσο and ἔσσο, εἶτο, ἔεστο, εἶστο, and ἔστο. 3d Pl. εἶντο.

306.—V. *Εἶσα, did set, did place.*

Εἶσα (from ἔω, *to put*), a defective trans. verb, *to lay a foundation*; *to erect* (a building), has the following forms, viz.:

ACT. 1 aor. εἶσα, &c. MID. εἰσάμην, &c.

The diphthong εἰ is properly the augmented root *ε*, which, however, is retained in all the moods. The future εἶσομαι is seldom used. The defective parts are supplied from ἰδρῶ.

307.—VI. *Ἦμαι, I sit.*

Ἦμαι is properly a perf. passive, with a present intrans. signification, from the same ἔω, *to put, to place, or to set*; thus, Perf. *I have been placed or set*, and remain so; i. e. *I sit*. It wants the subjunctive and optative except in the compound κάθημαι, which has κάθωμαι, καθοίμην, &c. and is more common than ἦμαι.

PRESENT.

In lic.	ἦ-μαι	-σαι	-ται		-μεθον	-σθον	-σθον		-μεθα	-σθε	-νται
Imper.	ἦ	—	-σο	-σθω		—	-σθον	-σθων		-σθε	-σθωσαν
Inf.	ἦσθαι						Part.	ἥμενος	ἦ	-ον	

IMPERFECT.

Indic. ἦ-μην -σο -το | -μεθον -σθον -σθην | -μεθα -σθε -ντο

Obs. 3. For ἦνται the Ionians use ἕται, and the Poets εἕται; and for ἦντο in like manner ἕατο and εἕατο. So also for κάθηνται and κάθηντο the Ionic forms are κατέαται and κατέατο, 272.

308.—VII. *Κεῖμαι, I lie down.*

This verb may be regularly derived from *κεῖω*, for *εῖω* by prothesis of *κε*; *κεῖω* becomes *κεῆμι* in the 2 conjugation, and in the middle, *κέεμαι*, by contraction, *κεῖμαι*. It has the Ionic forms, *κέαται* and *ἐκέατο* for *κεῖνται* and *ἐκεῖντο*, 272.

PRESENT.

	Singular.	Dual.	Plural.
Indic.	<i>κεῖμαι -σαι -ται</i>	<i> -μεθον -σθον -σθον</i>	<i> -μεθα -σθε -νται</i>
Imp.	<i>κεί — -σο -σθω</i>	<i> — -σθον -σθων</i>	<i> — -σθε -σθωσαν</i>
Inf.	<i>κεῖσθαι</i>		
Part.	<i>κείμενος -η -ον</i>		

IMPERFECT.

Indic.	<i>ἐκέι-μην -σο -το</i>	<i> -μεθον -σθον -σθην</i>	<i> -μεθα -σθε -ντο</i>
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FUTURE.

Indic.	<i>κείσομαι -η -εται, &c. regular.</i>
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309.—VIII. *Φημί, I say.*

Φημί, except *φῆς*, in the 2d person singular of the present indicative active, is like *ἴστημι*. It appears to have had an ancient form *ῥημί*, whence, probably, we have the forms of the imperfect, *ῥην, ῥῆς, ῥη*, frequently used in familiar language with *δ' ἐγώ* and *δ' ὅς*; as, *ῥη δ' ἐγώ*, “said I;” *ῥη δ' ὅς*, “said he.” The infinitive *φάναι* is always used in the sense of the past time; as, *φάναι τὸν Σωκράτη*, “that Socrates has said.” When the present infinitive is required, it is supplied by *λέγειν*.

310.—IX. *Οἶδα, I know.*

ACTIVE VOICE.

PRESENT.

	Singular.	Dual.	Plural.
Ind.	<i>οἶδα οἶσθα* οἶδε (ν)</i>	<i> ἴστον ἴστον</i>	<i> ἴσμεν ἴστε ἴσασι</i>
Subj.	<i>εἰδῶ εἰδῆς εἰδῆ, &c.</i>		
Opt.	<i>εἰδείην εἰδείης εἰδείη, &c.</i>		
Imp.	<i>— ἴσθι ἴστω</i>	<i> ἴστον ἴστων</i>	<i> — ἴστε ἴτωσαν</i>
Inf.	<i>εἰδέναι</i>	<i>Part. εἰδώς -νία -ός</i>	

* *Οἶδας*, with the paragogic *θα*, *οἶδασθα*, by syncope *οἶσθα*. Old Attic form *οἶσθας*.

IMPERFECT.

Sing.	ᾗδεν	ᾗδεις (ᾗδειςθα, Att. ᾗδησθα)	ᾗδει, Att. ᾗδη
Dual.	—	ᾗδειτον	ᾗδείτην
Plur.	{ ᾗδεμεν or ᾗσμεν }	{ ᾗδείτε (or ᾗστε)	ᾗδισαν (or ᾗσαν)

FUTURE εἶσομαι, more rarely εἰδήσω, *I shall know, experience.*
Verbal adj. neuter ἰστέον.

The aorists and perfect are supplied from γιγνώσκω.

Obs. 4. Οἶδα is strictly a 2d perfect from εἶδω, *I see*; perfect *I have seen, or perceived*, i. e. *I know*. In this sense it is used as a present only, and its pluperfect as an imperfect, as above. For ἴσμεν, the Ionians have ἴδμεν; and for εἰδέναι, the Epic writers have ἴδμεναι, and ἴδμεν.

Matthiæ and the older grammarians derive the above forms, beginning with *ι*, by syncope from an assumed verb ἴσημι, of which in the Doric dialect the forms ἴσαι, ἴσης, ἴσαι, and the part ἴσαι, are extant. On the other hand, Buttmann, Kühner, and others, think these forms all belong to οἶδα, or εἶδω—that ἴσμεν, according to the ordinary method of derivation, is formed from the Ionic ἴδμεν (§ 6, 11), which manifestly belongs to εἶδω, and not to ἴσημι; while ἴστον, ἴστε, are, by a similar analogy, from ἴστον, ἴστε, from the same, by dropping the mood-vowel; and that the imperative termination, *θι*, is substituted for the ordinary termination, as is usually done when the mood-vowel is omitted, as in κείραχθι, ἀνωχθι, &c. This is probably the true origin of these forms. (See Buttmann's Gr. § 109, III.) It is certain, however, that, so far as usage is concerned, the above mixed paradigm of οἶδα is the only correct one.

For a catalogue of irregular and defective verbs, see § 117.

311.—§ 113. DEPONENT VERBS.

1. Deponent verbs are those which under a middle or passive form have either an active or a middle signification.

2. The perfect of deponent verbs has sometimes also a passive sense.

3. Some of these verbs have also a passive form of the first future and first aorist, always used in a passive sense.

4. The Tenses of deponent verbs are: the *present, imperfect, perfect, pluperfect*, and *paulo-post-future* of the passive form; the *future* and *first aorist* of the middle form; and the *first fu-*

ture and first aorist in the passive form, and with a passive sense. A few have a second aorist middle. They are usually conjugated by giving the present, future middle, and perfect passive; thus, *δέχομαι, δεξομαι, δεδεγμαι*.

312.—SYNOPSIS OF DEPONENT VERBS.

	Indicative.	Subjunctive.	Optative.	Imper.	Inf.	Part.
Pres.	δέχ-ομαι	δέχ-ομαι	-οίμην	-ου	-ισθαι	-όμενος
Imp.	έδεχ-όμην					
Perf.	δέδεγ-μαι	δέδεγ-μένος ὦ	-μένος εἴην	-σο	-σθαι	-μένος
Plup.	έδεδεγ-μην					
Fut. M.	δέξ-ομαι	wanting	-οίμην	wanting	-ισθαι	-όμενος
1 Aor. M.	έδέξ-άμην	δέξ-ομαι	-αίμην	-αι	-ασθαι	-άμενος
1 Fut. P.	δέχθῃ-σομαι	wanting	-οίμην	wanting	-ισθαι	-όμενος
1 Aor. P.	έδέχθ-ην	δέχθ-ω	-εἴην	-ητι	-ῆναι	-είς
P. P. Fut.	δέδεξ-ομαι	wanting	-οίμην	wanting	-ισθαι	-όμενος

Note. In this table, the imperative and infinitive of the perfect *δέδεγ-σο* and *δέδεγ-σθαι* are changed by euphony into *δέδεξο* and *δέδεχ-θαι*, § 6. 7. 17.

§ 114. IMPERSONAL VERBS.

313.—Many verbs are occasionally taken impersonally; as, *ἀρέσκει, it pleases*; *ἀρκεῖ, it suffices*; *συμφέρει, it is profitable, &c.*

The following are those which are chiefly taken impersonally:

1. *πρέπει, it is becoming*; *ἔπρεπε, it was becoming*; *πρέπειν, to be becoming*; *τὸ πρέπειν, that which is becoming*; pl. *τὰ πρέπειντα*.

2. *μέλει, it concerns*; *ἔμελε, μελήσει, μεμέληκε* and *μέμηλε*.

3. *δοκεῖ, it appears*; *ἐδόκει* (from *δοκεω*); *ἔδοξε* (from *δόκω*); *τὰ δοκοῦντα*.

4. *δεῖ, it behoves*; *ἔδει, δεήσει, δεῖν, τὸ δεόν, τὰ δέοντα*.

5. *χρή, it is necessary*; *ἐχρῆν, χρήσει, χρῆναι, and χρῆν*; *τὸ χρέων*, contracted for *χρέασον*. Subj. *χρῆ*.

314.—§ 115. DESIDERATIVE, FREQUENTATIVE, AND INCEPTIVE VERBS.

1. **DESIDERATIVE VERBS** are those which denote a *desire* or *intention of doing*. They are commonly formed by adding *σεῖω* to the first root of the primitive; as,

γελᾶω, *I laugh*; 1 R. γελα- γελασεῖω, *I desire to laugh*.
πολεμέω, *I make war*; “ πολεμε- πολεμησεῖω, *I desire war*.

Another form of desideratives is that in ἄω or ἰάω, properly from substantives; as, from θάνατος, *death*; θανατάω, *I long for death*; στρατηγός, *a general*; στρατηγιάω, *I wish to be a general*. Also from verbs, by first forming substantives from them; as,

ᾠνεῖσθαι, *to buy*; (ᾠνητής,) ᾠνητιάω, *I wish to buy*.
κλαίω, *I weep*; (κλαῦσις,) κλανσιάω, *I am disposed to weep*.

2. FREQUENTATIVES are those which signify *repeated action*. These commonly end in ζω; as, ῥιπτάζειν (from ῥίπτειν), *to throw from one place to another*, Mid. *to throw one's self this way and that, to be restless*; στενάζειν (from στένειν), *to sigh much and deeply*; so, from αἰτεῖν, *to demand*; αἰτίζειν, *to beg*; ἔρπειν, *to creep*; ἑρπύζειν, *to creep slowly*.

3. INCEPTIVES are those which express the *beginning or continued increase* of an action. These commonly end in σκω; as, γενειάσκω, *to begin to have a beard*; ἡβιάσκω, *to grow to manhood* (the same as γενειάζω and ἡβάω); in part transitive; as, μεθύσκω, *to intoxicate*; from μεθύω, *I am intoxicated*.

§ 116. IRREGULAR AND DEFECTIVE VERBS.

315.—In many of the Greek verbs, a variety of forms appears, and also an apparent irregularity in the formation of different tenses. This is occasioned partly by the adoption of new forms of the present and imperfect tenses, which are used either jointly with their primitives, if they are still in use; or in their stead, if they have become obsolete, while the other tenses continue as regularly formed from the primitive verb; and partly by the use of tenses taken from synonymous verbs of a different theme, in the place of those which have become nearly or entirely obsolete; and thus, as it were, out of the fragments of two or more verbs, whose other parts have disappeared, is formed a new whole. The parts of this whole, being all that remain in use of their respective roots, considered by themselves are really *defective verbs*. And some of these, though regularly formed from their own themes, yet not being formed from the present to which they are attached, but from some other verb related to it in form or signification, the whole verb is not improperly termed *anomalous* or *irregular*. This appellation, then, properly belongs to all those verbs whose present, future, and perfect, do not follow the common analogy of conjugation. A few examples will illustrate these remarks; thus, δύω, *to go under*, has δύνω, δῦμι, and δύσχω, all different forms of the present; but the tenses of the first root are regularly formed from the primitive δύω, and the second aorist

ἔδον, from the form in *μν*. Again, *πάσχω*, *I suffer*, has the future *παθήσω*, and perfect *πεπάθηκα*, from the obsolete present, *παθίω*; the 2d aorist *ἔπαθον*, 2 perfect *πέπηθα*, from the obsolete *πήθω*; and the future middle *πείσομαι* (§ 6. 18), and 2 perfect active *πέπονθα*, from the obsolete *πένθω*. In this latter example, *πάσχω*, the only present in use, with its imperfect *ἔπασχον*, is a *defective verb*, having no other tenses from that root; in like manner, the other parts from their respective themes are so many *defective verbs*: but, taken together, and as attached to *πάσχω*, a theme from which they are not formed, according to the common analogy of conjugation, they form what is called an *anomalous* or *irregular verb*.

In most irregular verbs, the irregularity is caused by the adoption of a new present and imperfect, formed by certain changes on the root of the verb in these tenses, while the other tenses continue to be formed regularly from the primitive root or theme. Thus from *ΑΗ'ΒΩ*,* is formed the new present *λαμβάνω*, imperfect *ἐλάμβανον*, while the future *λήψω*, and all the tenses following it, are formed regularly from the root *ΑΗΒ*.

316.—In this way new presents are formed from old roots as follows:

I. By the addition of certain letters to the root; thus,

Theme.	Root.	let. add.		New Pres.	Fut.
1 δόκω	δοκ	ς	makes	δοκέ-ω	δόξω
2 τίω	τι	ν	"	τίν-ω	τίσω
3 ἄγω	ἄγ	νν	"	ἄγνύ-ω	ἄξω
4 ἔω	ε	ννν	"	ἐννύ-ω	ἔσω
5 ἐλάω	ἐλα	νν	"	ἐλάνν-ω	ἐλάσω
6 ἐρέω	ερε	ειν	"	ἐρεείν-ω	ἐρήσω
7 γηράω	γηρα	σκ	"	γηράσκ-ω	γηράσω

II. Of roots that end with a vowel, some drop it before the added letters; some change *ο* into *ω*, *ε* into *η*, and others change *ε* or *ο* into *ι*; thus,

Theme.	Root.	R. changed.	let. add.	New Pres.	Fut.
1 ἁμαρτέω	ἁμαρτε	ἁμαρτ	αν	ἁμαρτάν-ω	ἁμαρτησω
2 ἐριδέω	εριδε	εριδ	αιν	ἐριδαίν-ω	ἐριδήσω
3 ζώω	ζο	ζω	ννν	ζωννύ-ω	ζώσω
4 ἀλδέω	ἀλδε	ἀλδη	σκ	ἀλδήσκ-ω	ἀλδήσω
5 εὐρέω	εὔρε	εὔρι	σκ	εὐρίσκ-ω	εὐρήσω
6 ἄλσσω	ἄλο	ἄλι	σκ	ἄλίσκ-ω	ἄλώσω
7 βιώω	βιο	βιω	σκ	βιώσκ-ω	βιώσω

* Primitive themes, now obsolete, are printed in capitals.

III. Of roots that end with a *κ*-mute or a *τ*-mute, the final mute is sometimes dropped before the added letters ; thus,

Theme.	Root.	R. changed.	let. add.	New Pres.	Fut.
1 πράγω	πραγ	πρα	σσ	πράσσω	πράξω
2 ἱμάδω	ἱμαδ	ἱμα	σσ	ἱμάσσω	ἱμάσω
3 κράγω	κραγ	κρα	ζ	κράζω	κράξω
4 φράδω	φραδ	φρα	ζ	φράζω	φράσω
5 θνήκω	θνηκ	θνη	σκ	θνήσκω	θνήξω

IV. Some form a new present from the second root changed before the added letters by inserting *ν*, which before a *π*-mute becomes *μ* ; thus,

Theme.	2 Root.	2 R. changed.	let. add.	New Pres.	Fut.
1 λήθω	λαθ	λανθ	αν	λανθάνω	λήσω
2 λήβω	λαβ	λαμβ	αν	λαμβάνω	λήψω

V. By *Syncope* or contraction ; as,

Theme.		New Pres.		
θέλω	by syncope	θέλω	Fut.	θελήσω
ἐγείρω	"	ἔγρω	2 Aor. M.	ἠγρόμην
ὀφελέω	by double syncope	ὄφλω	Fut.	ὀφελήσω

VI. By *Reduplication*, viz. of the initial syllable ;—of the initial consonant with *ι* ;—and of *ι* commonly called the *improper reduplication* ; as,

Theme.		New Pres.	Fut.
ἄγω	by Red. of initial syllable	ἄγαγω	ἄξω
δέω	" " cons. with <i>ι</i>	διδέω	δήσω
πλέω	" " "	πιμπλέω, 47-19	πλήσω
στάω	by improper Red.	ιστάω	στησω

VII. By *Metathesis* or transposition of letters, which, however, rarely occurs ; as,

Theme.	Root.		New Pres.	Fut.
δέρω	δερω	by Metathesis	δρεω δρέκω	δέρξω

VIII. By *Aphæresis*, or cutting off the initial letters ; as,

ἐθέλω	by Aphæresis becomes	θέλω
ἐρέω	" "	ρέω

IX. In several, two or more of these modes of variation combine to form the new present ; thus,

- 1 By VI and II, γνῶ becomes γιγνώσκω, fut. γνώσω.
- 2 By VI and I, δράω becomes διδράσκω, fut. δράσω.

- 3 By VI and III, δάχω becomes διδάσκω, fut. διδάξω.
 4 By VI, μένω becomes μμένω, and by V, μίμνω, fut. μενέω.
 5 By VI, τέκω becomes τιτέκω, by V, τίτκω, and by VII, τίκτω, fut. τέξω.
 6 By I, ίκω becomes ικάνα, by V, ίκνω, by I, ίκνέω, ικνέομαι, fut. ίξω.
 7 By VIII, σκέω becomes χέω, by VII, έχω, fut. both έξω and σχήσω.

317.—§117. ALPHABETICAL LIST OF IRREGULAR AND DEFECTIVE VERBS.

EXPLANATION.

In the following Table, the words in capitals are the roots from which certain tenses are formed, but which are themselves either entirely obsolete, or are merely supposed, in order to derive from them by analogy the forms in use.

When there is but one root, or one form of the root, the numbers 1, 2, 3, are omitted, as in άγω;—s. s. means *same signification*.

The capital R after a tense indicates that the verb is conjugated regularly from the tense after which it is placed.

A.

- Ἄδω, to injure; (R. αα.) pres. pass. ἄσται, 1 a. act. ἄσα, contr. ἄσα, 1 a. pass. ἄσθην, mid. ἄσάμην. Hom.
 Ἄγαμαι, to admire; a passive form from ἄγημι, Th. ἄγώ, (R. ἄγα); pr. and imp. like ἴσταμαι; ἀγάσσομαι, s. s. — fut. ἀγάσομαι, R.
 Ἄγνω, ἄγνυμι, to break; from ἄγω, (R. ἄγ.) f. ἄξω, &c. R. 1 a. ἔαξα, 2 a. p. ἐάγην, 2 perf. ἔαγα, with a passive signification. It commonly takes the syllabic augment, probably owing to its having anciently had the digamma as the initial letter; thus, pres. ἔαγω, 1 a. ἔφαξα, and then ἔαξα; &c.
 Ἄγω, to lead; (R. ἄγ.) f. ἄξω, &c. R. It has a reduplication in the 2 a. ἤγαγον, perf. ἤχα, and with the reduplication, ἀγήοχα, (poetic ἄγνῶ, ἀγίνω.) 1 a. ἤξα, ἄξαι, ἄξασθαι.
 Ἄδω. See ἀνδάνω.
 Αἰῖω, epic and poetic lengthened for αἰῶ. Regular.
 Αἰῖω. See αἰξάνω.
 Ἄημι, to blow; (fr. ἄω, R. α.) retains η throughout; as, ἀῆναι, pass. ἄημαι; except the participle αἰεῖς, αἰέντος: the passive form has an active sense.
 Αἰρέω, to take; (1 R. αἶρε, 2. εἰλ, from ἘΛΩ.) f. αἰρήσω, or -ίσω, &c. R. Attic fut. εἰλώ, 2 aor. εἶλον, mid. εἰλάμην, Alexandrian form for εἰλόμην (239-5). Sometimes with an Attic reduplication in the perfect; as, ἀραιρέχα, ἀραιρέημαι.

- ἄρῳ*, to raise; (R. ἄρ, from ἄρῳ, p. ἦρα, 1 a. ἦρα, &c. R. αἰσθάνομαι, to perceive; (1 R. αἰσθε, 2 αἰσθ,) f. m. αἰσθήσομαι, &c. R. from Αἰσθεόμαι, § 116, II. 2 aor. ἦσθον.)
- Ἀκαχίζω*, to trouble; (1 R. ἀκαχε and ἀχ, 2 ἀχ,) f. ἀκαχήσω, &c. R. 2 a. with redupl. ἦκαχον; pres. Mid. ἀχομαι; perf. pass. ἀκήχεμαι, to be afflicted, to grieve.
- Ἀλδαινω*, tr. to make to grow; (R. ἄλδαιν, f. ἄλδανῶ, &c. R. imp. ἤλδανον from Ἀλδῶ.)
- Ἀλδήσκω*, intr. to grow; (R. ἄλδε,) f. ἀλδήσω, &c. R. from Ἀλδῶ.)
- Ἀλείνω*, ἄλτομαι, to shun; (R. ἄλειν, from Ἀλῆν, 1 a. ἤλενσα, 1 a. m. ἤλενσάμην and ἤλεάμην, by elision of σ for ἤλευσάμην.)
- Ἀλέξω*, to avert; (R. ἄλεξ and ἄλεχ,) f. ἀλεξήσω, &c. from Ἀλεξέω; 1 aor. m. ἀλεξάμην, &c. from Ἀλεξέω. 2 a. poet. ἤλαλκον by redupl. and syncope for ἤλεικον.
- Ἀλινδέω*, tr. to roll; (R. ἄλινδε, and ἄλι, from Ἀλῖν) f. ἄλίσω, &c. R. 1 a. p. part. ἄλινθηθεῖς; p. p. part. ἄλινθημένον. Mid. sense, to wander, to roam.
- Ἀλίσκω*, to take; (R. ἄλω,) f. ἄλῶσω, &c. R. from Ἀλῶ, 2 aor. ἔαλων, or ἤλων, from Ἀλῶμι. This verb has a passive signification in the aorists and perfect active.
- Ἀλιταίνω*, to be wanting, to sin; (1 R. ἄλιτε, 2 ἄλιτ,) f. ἄλιτήσω, &c. R. 2 a. ἤλιτον.
- Ἄλλομαι*, to leap; (R. ἄλ from Ἀλῶ,) f. ἄλοῦμαι, 2 a. ἤλόμην, R.
- Ἀλύσκω*, ἀλυσκάνω, to avoid; (R. ἄλυκ,) fut. ἀλίξω, &c. R. from Ἀλῶ, Kῶ, s. s. as ἄλῶ.
- Ἀλφαίνω*, (ἀλφάνω, ἀλφαῖω,) to gain; (1 R. ἄλφε, 2 ἄλφ,) fut. ἀλφήσω, &c. R. from Ἀλφῶ. 2 a. ἤλφον.
- Ἀμαρτάνω*, to err; (1 R. ἄμαρτε, 2 ἄμαρτ,) f. ἄμαρτήσω, &c. R. 2 a. ἤμαρτον, from Ἀμαρτέω.
- Ἀμβλίσκω*, to miscarry; (R. ἄμβλο,) fut. ἀμβλώσω, &c. R. from ἀμβλώω.
- Ἀμπέχω*, and ἀμπισχνέομαι. See ἔχω.
- Ἀμπλακίσκω*, to miss, to err; (1 R. ἀμπλακε, 2 ἀμπλακ,) f. ἀμπλακήσω, &c. R. 2 a. ἤμπλακον.
- Ἀμφιέννιμι*. See ἐννιμι.
- Ἀναγινώσκω*. See γινώσκω.
- Ἀναλίσκω*, to read. See ἀλίσκω.
- Ἀνδάνω*, to please; (1 R. ἄδε, 2 ἄδ, 3 ἄδ,) fut. ἀδήσω, &c. R. from ἄδω, 2 a. ἔαδον for ἦδον, 2 perf. ἔαδα, with the syllabic augment, s. s. as ἦδω.
- Ἀνοιγνύω*, ἀνοιγνύμι, ἀνίγω, (ἀνά and οἶγω,) to open; (R. οἶγ,) f. ἀνοίξω, p. ἀνέωχα, &c. R. often with both temporal and syllabic augment; as, imp. ἀνέωγον, 2 perf. ἀνέωγα, &c.
- Ἀνώγω*, to order; (R. ἄνωγ and ἄνωγε,) f. ἀνώξω, &c. R. or, ἀνωγήσω, &c. R. from ἀνωγέω; hence, pres. imperative, ἀνώχθι, ἀνώχθω, &c. by syncope for ἀνώγηθι, ἀνωγέτω, &c. as if from Ἀνωγέω, 2 perf. ἤνωγα.
- Ἀπαιρᾶω*, to take away; (from ἀπό and Ἀπῶ, R. αἶρ,) imperf. R. ἀπήρᾶον, contr. ἀπήρῶν, 1 aor. ἀπήρᾶ, m. ἀπηρᾶμην, from ἀπαίρω. From this verb, or more probably from Ἀπιοῦρῶ, (the obsolete Th. of ἀπουρίζω, to dispossess,) comes 1 aor. inf. ἀποῦραι, part. ἀπούρας, and ἀπουράμενος, used by Homer, Pindar, and Hesiod, in the sense of

"to rob;" "to plunder;" "to encroach on the limits, or property of another."

Ἀπικθάνομαι. See *ἐχθάνομαι*.

Ἀπόλλυμι. See *ὀλλυμι*.

Ἀραρίσκω, from *ἈΡΩ*, to fit, or adapt; (R. *ἀρ*), fut. *ἀρώ* and *ἄρσω* (§ 101, 4, (6.)), p. *ἤρακα*, &c. R. 2 perf. *ἤραρα* and *ἄρηρα*, with the Attic reduplication from *ἤρα*.

Ἀρέσκω, to please; (R. *ἀρε*), fut. *ἀρέσω*, *ἤρεκα*, &c. R. from *ἀρέω*.

Ἀύξω, and *αὐξάνω*, tr. to increase; (R. *αὐξε*), fut. *αὐξήσω*, &c. R. from *ΑΥΞΕΩ*; likewise, *αἰέξω*, *αἰέήσω*, &c. from *ΑΕΞΕΩ*. Mid. intr. to increase.

Ἀχθομαι, to be indignant; (R. *ἄχθε*), fut. *ἄχθήσομαι*, or *-έσομαι*, &c. R. from *ἀχθέομαι*.

Ἄω. This verb has four significations in its different parts; viz. 1. *ἄω*, to blow; imp. *ἄον*, commonly *ἄημι*.—2. *ἄω*, to sleep; 1 aor. *ἄσα*, and *ἄεσα*.—3. *ἄω*, to satisfy; f. *ἄσω*, 1 aor. *ἄσα*, pres. pass. *ἄται* and *ἄταις*, inf. act. *ἄμεναι*. Hom. contr. for *ἀμέναι*, for common form *ἄινω*.—4. *ἄω*, to injure; see *ἀάω*.

B.

Βαίνω, *βάσχω*, *βιβάω*, to go; (R. *βα*), fut. *βήσομαι*, p. *βέβηκα*, &c. R. from *ΒΑΩ*; 2 aor. *ἔβην*, from *ΒΗΜΙ*; imperat. *βῆθι*, in compounds shortened, as, *κατάβα*. N. B. This verb has also the causative signification, to cause to go; the future *βήσω*, and 1 aorist active *ἔβησα*, have exclusively this signification.

Βάλλω, to throw; (1 R. *βαλ*, and *βαλε*, 2 *βαλ*, 3 in compounds *βολ*), fut. *βαλῶ* (Poet. *βαλλήσω*), *βεβάληκα*, &c. R. as if from *ΒΑΛΕΩ*; hence, by syncope, *ΒΑΕΩ*. Hence the syncope forms *ἔβλην*, *ἔβλητο*, *βλήσθαι*, for *ἐβάλην*, *ἐβάλητο*, *βεβαλήσθαι*, &c. Epic perf. pass. *βεβόλημαι*, as if from *ΒΟΑΕΩ*.

Βαστάζω, to carry; (R. *βασταδ*, pass. *βασταγ*, 211.) f. *βαστάσω*, 1 a. p. *ἔβαστάχθην*.

Βιώσκω, to live; (R. *βιω*), fut. *βιώσω*, &c. R. from *βιώνω*; 2 aor. *ἐβίον*, from *βίωμι* (all in use).

Βλαστάνω, to bud; (1 R. *βλαστε*; 2 *βλαστ*), f. *βλαστήσω*, as if from *ΒΛΑΣΤΕΩ*, 2 a. *ἔβλαστον*.

Βλώσκω, to go; (R. *μολ*, as if from *ΜΟΛΩ*), 2 a. *ἔμολον*, f. m. *μολοῦμαι*, perf. *μέμβλωκα* (40-3d) for *μέμλωκα*, as if from *μλόω* (by metath. 40-8th for *μόλω*), whence *βλόω* and *βλώσκω*.

Βοάω, to cry out; (R. *βοα*), f. *βοήσω*, &c. R. The Ionics contract *οη* into *ω*, making *βώσομαι* for *βοήσομαι*; 1 a. *ἔβωσα* for *ἐβόησα*. 1 a. p. inserts *σ*, *ἐβώσθην*.

Βόσχω, tr. to feed; (R. *βοσκει*), f. *βοσκήσω*, &c. R. from *βοσκέω*.

Βούλομαι, to will; (1 R. *βουλε*, 2 *βουλ*), f. *βουλήσομαι*, &c. R. from *ΒΟΥΛΕΩ*; 1 a. p. *ἐβουλήθην*, and with double augment *ἡβουλήθην*; hence also 2 perf. *βέβουλα*.

Βρώσκω, *βιβρώσκω*, to eat; (R. *βρω*), fut. *βρώσω*, &c. R. from *βρώω*; 2 aor. *ἔβρων*, as if from *βρῶμι*.

Γ.

- Γαμέω**, to marry; (R. *γαμε*, and *γαμ*.) fut. *γαμήσω*, and *γαμέω*, *γαμῶ*, f. m. *γαμέσμαι*, &c. R. 1 aor. *ἐγάμησα*, N. T.; and *ἐγημα*, as if from *ΓΑΨΜΩ*, or *ΓΗΨΜΩ*.
- Γέτο**, in Homer, *he took*; probably Æol. for *ἐλετο*; *γ* being put for *λ*, and *ν* for *λ*, as in the Dor. *ἦνθε* for *ἦλθε*; thus, *φέλετο* would become *γένετο*, and by syncope, *γέντο*.—Also *γέντο* 2 a. m. of *γίνομαι* by procope and syncope for *ἐγένετο*.
- Γηθέω**, to rejoice; (1 R. *γηθε*, 3 *γηθ*.) f. *γηθήσω*, 2 perf. *γέγηθα*, having the signification of the present.
- Γηράσκω**, to grow old; (R. *γηρα*, and *γηρ*.) f. *γηράσω*, &c. R. from *γηράω*; 1 aor. *ἐγηρα*, from *ΓΗΡΩ*; *γηράναι*, pres. inf. from *γῆρημι*.
- Γίγνομαι**, *γίνομαι*, to become; (1 R. *γενε*, 2 *γεν*, 3 *γον*.) fut. *γενήσμαι*, &c. R. from *ΓΕΝΕΩ*, 2 perf. *γέγονα*. N. B. Allied to this verb is
- Γεινομαι**, to be born; (R. *γειν*.) used in the present and imperfect; the first aor. *ἐγενάμην* is used actively, *to beget, to bear*; hence, *οἱ γεννάμενοι*, parents; *ἡ γενναμένη*, a mother.
- Γινώσκω**, *γινώσκω*, to know; (R. *γνο*.) fut. *γνώσω*, p. *ἐγνώκα*, 1 fut. p. *γνωσθήσμαι*, p. p. *ἐγνώσμαι*, R. from *ΓΝΩΩ*; 2 aor. *ἔγνων*, from *γνώμι*, sub. *γνώ*, opt. *γνοίην*, imper. *γνώθι*, inf. *γῶναι*, part. *γνούς*.

Δ.

- Δαίω**, to learn; (1 R. *δαε*, 2 *δα*, 3 *δα*.) fut. *δάησω*, &c. R. from *ΔΑΕΩ*, by epenth. from *δάω*; whence p. *δέδασα* (§ 101, 6), 2 aor. p. *έδάην*, or act. from *δάημι*, from *δάω* comes *δάσχω*, and, by reduplication, *διδάσχω*, to teach.
- Δαίω**, to divide, to feast, to entertain; (R. *δαι*, and *δαδ*.) f. *δαίσω*, more frequently *δάσω*, p. *δέδασα*, &c. R. from *ΔΑΩΩ*.
- Δαίω**, to burn; (1 R. *δαι*, 2 *δα*, 3 *δη*.) second perfect *δέδηα*, regular through all its moods.
- Δάκνω**, to bite; (1 R. *δηκ*, 2 *δακ*.) fut. *δήξομαι*, &c. R. from *ΔΗΚΩ*; 2 aor. *έδακον*.
- Δαρθάνω**, to sleep; (1 R. *δαρθε*, 2 *δαρθ*.) fut. *δαρθήσμαι*, &c. R. from *ΔΑΡΘΕΩ*; 2 aor. *έδαρθον*, poetic *έδραθον*.
- Δεῖδω**, to fear; (1 R. *δειδ*, 2 *διδ*, 3 *δοιδ*, also 2 *δι*, 3 *δι*, from *ΔΙΩ*.) fut. *δείσω*, p. *δέδεικα*, or *δέδοικα*, 2 perf. *δέδοιδα*; also from *ΔΙΩ*, 2 aor. *έδιον*, 2 perf. *δέδια* (poetic *δεῖδια*), pl. *δεδίαμεν*, by syncope *δέδιμεν*, &c. and imper. *δέδιθι*, with a present sense, *to fear*; the middle *διόμαι*, with its derivatives *δεδίσκομαι*, *δεδίσσομαι*, &c. have an active signification, "*to frighten*."
- Δεικνύω**, *δεικνύω*, to show; (R. *δεικ*.) f. *δείξω*, &c. R. from *ΔΕΙΚΩ*; Ionic *ΔΕΚΩ*, hence *δέξω*, *έδεξα*, *δέδειγμα*, &c.
- Δίομαι**, to need; (R. *δεε*, from *ΔΕΕΟΜΑΙ*.) fut. *δήσομαι*, &c. R. In the active voice it is used impersonally; as, *δεῖ*, *δένει*, &c. See Impersonal Verbs, § 114

- Δίω*, to bind; (R. δε,) f. δήσω, &c. R. 3 fut. pass. δεδήσομαι, seldom δεθήσομαι.
- Διδάσκω*, to teach; (R. διδάξ, and διδάσκει,) f. διδάξω (and διδάσκησω), δεδίδαχα, &c. R. § 116, IX. 3.
- Διδράσκω*, to escape; (R. δρα,) fut. δράσω, &c. (R. from δράω, a regular verb in use); 2 aor. ἔδρην (from ΔΡΗΜΙ), for which also ἔδραν, ἄς, ᾶ, &c. Subj. δρῶ, ᾤς, ᾶ, &c., Opt. δραίην, Imp. δρᾶθι, Inf. δρᾶναι, pt. δράς. N. B. This verb is used in composition only.
- Δοκέω*, to think; (R. δοκε, and δοκ,) f. δόξω, &c. R. from ΔΟΨΩ;—also fut. δοκήσω, &c. R. but less in use than the other forms.
- Δυναμαι*, I can; (R. δυνα,) like ἵσταμαι, f. δυνήσομαι, &c. R. from ΔΥΝΑΟΜΑΙ; 1 aor. pass. ἔδυνάσθην and ἔδυνήσθην.
- Δύνω*, δύνω, tr. to enclose, intr. to go into; (R. δυ,) fut. δύσω, δέδυνα, &c. R.; 2 aor. ἔδυν, from ΔΥΜΙ.

E.

- Ἑγείρω*, tr. to wake; (1 R. ἔγειρ, 2 ἔγειρ, 3 ἔγορ,) R. Mid. intr. to awake; 2 a. ἡγρόμην, by syncope for ἡγρόμην, 2 p. a. ἐγρήγορα, reduplication anomalous.
- Ἔδω*, ἔσθω, and ἔσθιω, to eat; (1 R. ἔδε, 2 ἔδ, 3 ἔδ, also 2 R. φάγ, from φάγω,) fut. ἐδέσω, p. pass. ἐδήδεσμαι for ἤδεσμαι; 1 aor. pass. ἤδισθην from ἔδω; f. m. ἔδομαι and ἔδοῦμαι; 2 perf. ἤδα, Atticé ἔηδα, p. a. ἤδοκα (by change of vowel for ἤδεκα), Atticé ἐδήδοκα, 2 aor. act. ἔφαγον, from φάγω; (ἔδομαι is rather the present used in the sense of the future.)
- Ἐθέλω*, θέλω, θέλω, I wish; (R. ἐθέλε, and θέλε,) fut. ἐθελήσω, and θελήσω, τεθέληκα, R.
- Ἔθω*, I am wont; only with Epic writers; 2 perf. ἔωθα, Ionic ἔωθα, in the same signification. Plup. ἔωθεν, I was wont.
- Εἶδω*, to see; (1 R. εἶδ, εἶδε, 2 εἶδ, 3 οἶδ,) an old verb, which, in the active voice, has only the 2 aor. εἶδον and ἴδον, used as a substitute for the aorist of ὁράω, to see—a verb which has only the present ὁράω, the imperfect ὤραον, Ionic ὤρων, Atticé ἴωρον, and the perfect ἴωρακα, perf. pass. ἴωράμαι; the other parts being made up from ὄπτομαι, and εἶδω, as here. In the middle and passive, εἶδω has the present εἶδομαι, the imperfect εἰδόμην, 1 aor. εἰσάμην (εἰσάμην), like the Latin *vidēri*, meaning to be seen, to seem, to appear, to resemble. Εἰδόμην, or ἰδόμην, the 2 aor. mid. is also used in an active sense, particularly by the Attics, in the imperative ἰδοῦ, ἰδεσθε, as an interjection, see, lo, behold.
- Of this verb the 2d perfect οἶδα, strictly *I have seen, perceived, or comprehended*, is never used as a perfect, but only as a present, meaning *I know*, having the pluperfect ᾔδειν, as an imperfect *I knew*, and the future m. εἰσομαι, rarely εἰδήσω, *I shall know, or experience*. The other parts, viz. the aorists and perf. are supplied from γινώσκω.—For the parts of οἶδα, see § 112, IX.

Εἶκω, 1 resemble, I seem; (1 R. εἶκ, 2 IK, 3 οἶκ,) is used only in the 2 perf. οἶκα, Ionic οἶκα, Attic εἶκα, employed as a present in the sense of *I am like, I seem, I resemble*. Inf. εἶκέναι, part. εἰκώς, -ύια, -ός. Hence the adverb εἰκότως. From this verb comes εἴσκω and ἴσκω, to compare.

Εἶλω and εἰλλω, to roll up, press together, more commonly εἰλέω or εἰλέω; (R. εἰλ, εἰλε, or εἰλε,) fut. -ήσω, &c. 1 aor. inf. ἔλσαι, ἐλέσαι, part. ἔλσας, perf. pass. ἔελμαι, 1 aor. p. ἐάλην, inf. ἀλῆναι, or ἀλήμεναι, part. ἀλείς, all of which have sometimes the *spiritus asper*, and sometimes the *spiritus lenis*.

Εἶμι, I am; (R. εἰ,) from **ἔσ**; fut. mid. ἔσομαι, imperfect ἦν. See 301. But

Εἶμι, I go, comes from **ἔλ**; f. m. εἴσομαι, p. εἶα, Attice ῥία, imperf. ἦεν, Ion. ῥία, ῥα. See 303.

Εἶπω, or **ἔπω**, to say; used only in the aorists; 1 aor. εἶπα, 2 εἶπον, 1 aor. mid. ἐπάμην. The initial εἰ- is retained through all the moods. Compounds used by the poets are ἐνέπω, ἐνέσπω, ἐνίσπω. The other parts are supplied from ἔρω, which see.

Εἴργω, to shut out; (R. εἴργ,) f. εἴρξω, &c. R. perf. pass. 3 pl. ἐέρχαται, Epic for εἴργεσθαι εἰσί, 272-12. But εἴργνυμι, f. εἴρξω, means to shut in.

Ἐλαύνω, to drive; (R. ἐλα,) fut. ἐλάσω, p. ἤλακα, &c. R. from ἐλάω, also in use. The Attic future is ἐλῶ, ἐλᾶς, ἐλᾶ, &c. for ἐλάσω, ἐλάσεις, &c.

Ἐλκω, and ἐλκύνω, to draw; (R. ἐλκ and ἐλκυ,) f. ἔλξω and ἐλκύνω, 1 aor. εἶλξα, &c. R.

Ἐνόθω, to shake, to agitate; (R. ἐνοθ,) 2 perf. ἤνοθα, Att. ἐνήνοθα; used chiefly in compounds; as, παρ-ἐνήνοθεν, ἀν-ἐνήνοθεν, &c.

Ἐννυμι, to clothe; (R. ἐ,) fut. ἔσω; p. pass. εἶμαι, and also ἔσμαι, from **ἔσ**; ἀμφιέννυμι has Attice ἀμφίω for ἀμφίω; ἀμφιάζω and ἀμφίσκω are rare forms of the same word.

Ἐπω. See **ἔπω**.

Ἐπω, to be actively employed; (1 R. ἐπ, 2 σπ,) 2 aor. ἔσπον and ἐσπόμην, as if from **σπ**; Mid. ἔπομαι, to follow, fut. ἔψομαι. See **ἔγω**; to be found chiefly in compounds.

Ἐργω, and **ἔρξω**. See **ῥέξω**. See also in **ἔργω**.

Ἐριδαίνω, to contend; (R. ἐριδε,) fut. ἐριδήσω, &c. from **Ἐπιδ**, per epenth. from **Ἐπιδ**; hence ἐρίζω, s. s.; fut. ἐρίσω, &c. regular.

Ἐρομαι. See **ἔρω**.

Ἐρύω, to go away; (R. ἐρύε,) f. ἐρύήσω, &c. R. from **Ἐρ**.

Ἐρυθαίνω, to make red; (R. ἐρυθε, and ἐρευθε,) fut. ἐρυθήσω, &c. (R. from **Ἐρυ**), and also ἐρύσω, as if from **Ἐρυ**.

Ἐρχομαι, to go; (1 R. ἐλευθ, 2 ἐλυθ, 3 ἐλυθ,) fut. ἐλεύσομαι, 2 perf. ἤλυθα, Attice ἐλήλυθα, from **Ἐλ**; whence also 2 aor. act. ἤλθον, by syncope for **ἤλθον**. For ἤλθον, ἐλθεῖν, the Doric writers have ἦνθον, ἐνθεῖν. In some tenses εἶμι is more in use than ἔρχομαι.

Ἐρ, by metathesis ῥέω, and by epenth. ἐρέω; also ἔρω, by ep. εἰρέω, from one or other of which the tenses in use are regularly formed; (1 R. ἐρ, ῥε, and ἐρε, 2. ἐρ,) thus, from ἔρω, 1 aor. m. ἤράμην, from ῥέω, fut. ῥήσω, and 1 aor. p. ἐῤῥήθην,

and ἐρρέθην; from ἐρέω, fut. ἐρέσω, p. εἶρηκα, p. pass. εἰρημαι, fut. ἐρῶ, 2 a. m. ἡρόμην; and probably from εἰρέω, comes the fut. εἰρήσομαι.

Ἔρομαι, in the sense of *to ask*, occurs chiefly as an aorist to ἐρωτάω, scil. ἡρόμην, subj. ἐρωμαι, imp. ἐροῦ, also f. ἐρήσομαι.

Ἔσθιω, *to eat*; used in the pres. and imp. for ἔδω. See ἔδω.

Εὔδω, *to sleep*; (R. εἶδε,) fut. εὐδήσω, &c. R. from ΕΥΔΕΩ, augments the initial vowel, thus, ηὔδον; so in compounds, καθηῖδον, &c.

Εὕρισκω, *to find*; (1 R. εὔρε, 2 εὔρε,) f. εὕρήσω, &c. R. from ΕΥΡΕΩ, by epenth. from ΕΥΨΩ; whence a form of the 1 aor. m. εὐράμην. This verb has ε before -θήσομαι and -θην; as, εἰρέθην; 239-5.

Ἐχθάνομαι and ἀπειχθάνομαι, *I am hated*; (R. ἐχθε,) fut. ἐχθήσομαι, perf. p. ἤχθημαι, R. from ἐχθέομαι, from ἐχθω, poetic, and used only in the present.

Ἐχω, *to have*; (1 R. ἐχ, and σχε, 2 σχ,) fut. ἔξω (with the aspirate), or σχήσω, p. ἔσχηκα, &c. R. from ΣΧΕΩ, also σχέθω, 2 aor. ἔσχον, subj. σχῶ, opt. σχοίην, imp. σχέ, inf. σχεῖν. This verb has another form of the present and imperf. ἴσχω and ἴσχον, in the sense of *to hold*, which has the future σχήσω, &c.; so also σχέθω, ἔσχεθον. In the compounds observe the following varieties; viz. ἀνέχω (for which also ἀνασχέθω), in the middle has a double augment in the imperf. and 2 aor. ἡνειχόμην, ἡνεσχόμην; ἀμπέχω, *to enclose*, has f. ἀμφέξω, 2 aor. ἡμπισχον; mid. ἀμπέχομαι or ἀμπισχνέομαι, *to wear*; fut. ἀμφέξομαι, 2 aor. ἡμπισχόμην; ὑπισχνέομαι, *to promise*, fut. ὑποσχήσομαι, &c. R.

Ἐψω, *to cook*; (R. ἐψε,) fut. ἐψήσω, &c. Reg. from ΕΨΕΩ.

Ἔσι, *to place*; (R. ἐ,) Defective, 1 a. εἶσα, f. m. εἶσομαι, 1 a. m. εἰσάμην. The derivatives from this root are, 1. ἤμαι, *I sit* (perf. for εἶμαι), 307; 2. ἔτομαι, *to set down* (whence ἔτω and καθίζω, R.); 3. ἐννυμι, *to clothe*; and, 4. ἔημι, *to send*, ἔσω, εἶσα, R. 304.

Z.

Ζάω, *to live*; (R. ζα,) f. m. ζήσομαι; 2 aor. ἔζην, as if from ΖΗΜΙ. For the contractions of this verb, see 251, Obs. 2. To supply the defective parts of this verb, tenses are borrowed from βίωω.

Ζευγνύω and ζευγνυμι, *to join*; (1 R. ζευγ, 2 ζυγ,) f. ζεύξω, &c. R. from ΖΕΥΓΩ, 2 a. p. ἐζύγην.

Ζωννύω, ζώννυμι, *to gird*; (R. ζο,) f. ζώσω, &c. R. from ζόω. perf. pass. ἔζωσμαι.

H.

Ἡδω, *to sweeten, to please*; (R. ἡδ,) f. ἥσω, &c. R. s. s. as ἀνδάνω, which see.

Ἡμαι, *to sit*; see Ἔσι, and 307.

Ἡμί, by aphæresis for φημί, *I say*; likewise ἦν, ἦ, for ἔφην, ἔφη. See 309.

Θ.

Θέλω. See εἶθελω.

Θήψω, to be amazed; (1 R. θηφ, 2 θαφ, 3 θηφ), used only in the 2 aor. ἔταφον, and 2 perf. τέθηπα, in which the second aspirate is changed instead of the first, contrary to 43-4.

Θηγάνω, to sharpen; (R. θηγ,) f. θήξω, &c. R. from θήγω, s. s.

Θιγγάνω, to touch; (R. θιγ,) f. θιξω, &c. R. from θίγω, 2 aor. ἔθιγον.

Θνήσκω, to die; (1 R. θνα and θαν, 2 θαν,) f. m. θανοῦμαι; p. τέθνηκα, and by syncope, τέθναα, whence the common forms, τέθναμεν, τέθνασιν, τέθναται, &c. (265-5, b, c); from ΘΑΨΩ comes f. m. θανοῦμαι, and 2 aor. a. ἔθαρον. From the p. a. τέθνηκα, comes a new present τεθνήκω, f. τεθνήξω. Parts also occur as if from a form in μι; thus, τέθναθι, τεθναίην, as if from τέθνημι.

Θορνύω, θόρνυμι, θρώσκει, to leap, or spring; (R. θορ, from ΘΟΨΩ,) f. m. θοροῦμαι, Ion. θορέομαι, 2 aor. ἔθορον.

Ι.

ΙΑΨΥΝΩ, ἰδρῦμι, from ἰδρύω, Reg. tr. to set, or place; (R. ἰδρυ and ἰδρυν,) f. ἰδρύσω, &c. R. 1 aor. p. ἰδρύνθην.

Ἰζάνω, ἰζώ, to set; (R. ἰζα, and ἰδ,) fut. ἰζήσω, &c. R. from ἰζάω; and ἴσω, &c. R. from ἰζώ. In like manner καθίζάνω, καθίζω, &c. See ΕΩ.

Ἰημι, to go; pres. m. ἵεμαι. See 303.

Ἰημι, to send; (R. ἱ,) f. ἵσω, p. εἶκα, 1 aor. ἦκα, from ΕΩ. 304.

Ἰκάνω, ἰκνέομαι, to come; (R. ικ,) from ἰκω, s. s. R. whence they have f. m. ἱκομαι, perf. pass. ἔγμαι, 2 aor. ἰκούην.

Ἰλάσσομαι, to propitiate; (R. ἰλα,) f. ἰλάσομαι, &c. R. from ἰλάω; whence ἸΛΗΜΙ, intr. to be propitious, of which some parts occur in Homer.

Ἰπαταμι. See πέτομαι.

Ἰσημι, to know; m. ἴσμαι, used in the singular number by Doric writers only. See εἶδω.

Ἰσχω. See ἔχω.

Κ.

Καθέζομαι, to sit; (κατά and ἕζομαι, R. ἐδ,) fut. καθεοῦμαι, 1 aor. p. ἐκαθίσθην.

Κεῖμαι. See 303.

Κέλομαι, to order; (R. κελε,) f. κηλήσομαι, &c. R. from κηλέομαι.

Κεράννυμι, κεράννυμι, to mix; (R. κερα,) fut. κεράσω, &c. Reg. from κεράω. Sometimes κερᾶκα, by syncope for κικέρακα, in the perf. active. So also in the perf. p. κέκραμαι and Ion. κέκρημαι. Sometimes it inserts σ before -θήσομαι, in 1 f. pass., sometimes not. Hence also κερνάω, from which κίρνημι, s. s. imper. κίρνη for κίρναθι.

Κηδω, tr. to make anxious; (1 R. κηδε, 3 κηδ,) f. κηδήσω, 2 p. κέκηθα, with a present intransitive sense, to be anxious. Whence the Homeric future κηαθήσομαι.

- Κερδαίνω*, to make gain; (R. *κερδαν*, and *κερδα*.) f. *κερδανῶ* and *κερδήσω*; perf. *κεκέρδηκα*, or *-ακα*.
- Κιχάνω*, to overtake; (1 R. *κιχε*, 2 *κιχ*.) f. *κιχῆσω*, &c. R. from *κιχέω*; 2 aor. *ἔκυχον*, and from *ΚΙΧΗΜΙ*, *ἐκίχην*.
- Κίχρημι*, to lend; (R. *χρα*.) fut. *χρήσω*, &c. R. from *χράω*.
- Κίω*, to go; not used in pres. indic., but in the other moods and imperf. ind., and is accented like the 2 aor.
- Κλάζω*, to cry aloud; (1 R. *κλαγγ*, 2 *κλαγ*, 3 *κληγ*.) f. *κλάγξω*, &c. R. from *κλάγγω*; 2 perf. *τέκληγα*, as if from *κλήζω*. 2 a. *ἔκλαγον*.
- Κλύω*, to hear; (R. *κλυ*.) Reg. except the imperative pres. *κλύθι*, as if from *ΚΛΥΜΙ*, as well as *κλύε*, reg.
- Κορενύω*, *κορέννυμι*, to satisfy; (R. *κορε*.) f. *κορέσω* and *κορήσω*, &c. R. from *κορέω*; p. p. *κεκόρεσμαι*. *Κορέω*, reg. to sweep, is a different verb.
- Κράζω*, to cry; (R. *κραγ*.) f. *κράξω*, &c. R. except the imperative perfect *τέκρασθι*, 2 a. *ἔκραγον*.
- Κρεμαννύω*, *κρεμάννυμι*, and *κρήμνημι*, to hang; (R. *κρεμα*.) f. *κρεμάσω*, &c. R. from *ΚΡΕΜΑΣΙ*. Attic f. *κρεμῶ*, ᾶς, ᾶ, &c. 264, (1). Perf. p. *κρέμαμαι* without the augment.
- Κτείνω*, to kill; (1 R. *κτειν*, 2 *κταν*, 3 *κτον*.) fut. *κτενῶ*, &c. R.; 2 aor. *ἔκτανον*, and *ἔκτην* from *ΚΤΗΜΙ*.
- Κυλίνδω*, to roll; (R. *κυλι*.) fut. *κυλίσω*, &c. R. from *κυλίω*, s. s.
- Κυνία*, to kiss; (R. *κυνε*, and *κυ*.) fut. *κυνήσω*, &c. R.; also *κύσω*, &c. R. from *κύω*.

A.

- Ααγχάνω*, to receive by lot; (1 R. *ληχ*, 2 *λαχ*, 3 *λογχ*.) f. *λήξω*, &c. R. from *ΛΗΧΣΙ*. 2 aor. *ἔλαχον*, perf. *ἔλελογχα*. § 101, 5.
- Ααμβάνω*, to take; (1 R. *ληβ*, 2 *λαβ*, 3 *ληβ*.) f. m. *λήψομαι*, p. *ἔλψα*, &c. R. from *ΛΗΒΣΙ*. Ionic perf. *λελάβηκα*; likewise f. *λάμψομαι*, &c. R. as if from *ΛΑΜΒΣΙ*. Also of the same signification,—
- Αάζομαι*, *λάζινμαι*, dep. Ionic and Doric forms for *λαμβάνω*.
- Αανθάνω*, to be hid; (1 R. *ληθ*, 2 *λαθ*, 3 *ληθ*.) f. *λήσω*, &c. R. from *λήθω*; in the middle voice,—
- Αανθάνομαι*, sometimes *λήθομαι*, to forget; f. *λήσομαι*, &c. from the same.
- Αούω*, to wash; (R. *λου*.) in the Attic dialect generally omits by syncope the short vowel after *ou*; thus, *ἔλου*, *ἐλουμεν*, *λουμαι*, *λούσθαι*, &c. for *ἔλουε*, *ἐλούομεν*, *λούομαι*, *λούεσθαι*, &c.
- Αουέω*, in some of its tenses occurs in Homer.
- Αῶ*, to will; found only in the sing. *λῶ*, *λήε*, *λή*, plur. *λῶμε*, *λῶντε*, Doric as if from *ΛΑΣΙ*, contracted like *ζῶω*, 251, Obs. 2.

M.

- Μανθάνω*, to learn; (1 R. *μαθε*, 2 *μαθ*.) fut. *μαθήσομαι*, p. *μεμάθηκα*, &c. R. from *ΜΑΘΕΣΙ*; 2 aor. *ἔμαθον*.
- Μάχομαι*, to fight; (1 R. *μαχε*, 2 *μαχ*.) fut. *μαχήσομαι* and *μαχέσομαι*, &c. R. from *ΜΑΧΕΟΜΑΙ*.

Μάω, an old form from which arise the three following defective verbs;
viz.

1. Perf. *μέμαα*, to strive; with a present signification.
2. Pres. m. *μάσμαι*, contr. *μῶμαι*, to desire, to seek.
3. Fut. and 1 aor. m. *μάσσομαι*, *ἐμασάμην* also from *μαίωμα*, to seek.

Μεθύσσω, to intoxicate; (R. *μεθν*.) f. *μεθύσω*, &c. from *μεθύω*, s. s.

Μέλω, to care for; (1 R. *μελε*, 2 *μελ*, 3 *μηλ*.) f. *μελήσω*, from *ΜΕΛΕΩ*.
2 aor. *ἔμελον*, perf. *μέμηλα*. In the active voice it is used mostly in the third person impersonally, *μέλει*, *ἔμελε*, &c. § 114, 2.

Μέλλω, to be about to be; (R. *μελλε*.) f. *μελλήσω*, &c. R. from *μελλέω*.

Μηκάσμαι, to bleat; (1 R. *μηκαδ*, 2 *μακ*, 3 *μηκ*.) f. *μηκάσσομαι*, &c. R. (*μηκάω*, s. s.) 2 aor. *ἔμακον*, 2 perf. *μέμηκα*, from *ΜΗΚΩ*.

Μιγνύω, *μίγνυμι*, to mix; (R. *μιγ*.) f. *μίξω*, &c. R. from *μίγω*, 2 aor. *ἐμίγην* from *ΜΙΓΗΜΙ*.

Μμνήσσω, to remember; (R. *μνα*.) fut. *μνήσω*, &c. R. from *μνάω*.

Μοργνύω, *μόργνυμι*, to wipe off; (R. *μοργ*.) f. *μόρξω*, &c. from *ΜΟΡΓΩ*.

Μυκάσμαι, to bellow; R. Doric forms, 2 a. *ἔμυκον*, 2 p. *μέμυκα*, as if from *ΜΥΚΩ*.

N.

Ναίω, intrans. to dwell; (R. *να*.) f. *νάσω*, &c. R. from *νάω*, trans. to cause to dwell.

Νίζω, to wash; (R. *νιπ*.) f. *νίψω*, &c. R. from *νίπτω*, s. s.

Νοίω, to think; reg. is contracted and accented by the Ionics like *βοάω*; thus, f. *νώσω*, 1 a. *ἔνωσα*, *ἐνένωτο*, &c.

O.

**Οῶ*, to smell; (R. *ὀδ*, and *ὀξε*.) f. *ὄσσω*, R. also *ὀξέσω* and *ξήσω*, p. *ὄξηκα*, &c. R. from **OZEΩ*, 2 perf. *ὠδα*, with the Attic reduplication *ὀδωδα*, with a present sense.

Οἰγνύω, *οἰγνυμι*, to open; (R. *οιγ*.) f. *οἷξω*, &c. R. from *οἶγω*. See *ἀνοίγω*.
Οἶδα. See *εἶδω*, and 310.

Οἰδάνω, *οἰδάνω*, *οἰδίσκω*, to swell; (R. *οιδε*.) f. *οἰδήσω*, &c. R. from *οιδέω*, Th. s. s.

Οἶσμαι, and *οἶμαι*, to think; (R. *οιε*.) f. *οιήσσομαι*, &c. R. from *οἰόμαι*; imperf. *ὥόμην*; *οἶω*, with the diphthong resolved, is retained in some dialects.

Οἶχομαι, to go; (R. *οιχε*.) f. *οιχήσσομαι*, p. *ᾠχημαι*, R. as if from *ΟΙΧΕΟΜΑΙ*.

**Ολισθαίνω*, *ὀλισθάνω*, to glide; (1 R. *ὀλισθε*, 2 *ὀλισθ*.) f. *ὀλισθήσω*, &c. R. from *ὀλισθέω*, s. s.; 2 aor. *ὠλισθον*.

**Ολλύω*, *ὀλλνυμι*, to destroy; (1 R. *ὀλε*, 2 *ολ*, 3 *ολ*.) f. *ὀλέσω*, &c. R. from **OΛΕΩ*; Att. fut. a. *ὀλώ*, m. *ὀλοῦμαι*, 2 aor. *ὠλόμην*, p. *ᾠλα*, Attice *ὀλωλα*. Other forms are *ὀλλω*, *ὀλέκω*, *ὀλέσκω*.

**Ομνύω*, *ὀμνυμι*, to swear; (1 R. *ὀμο*, 2 *ὀμ*, from **ΟΜΩ*.) f. *ὀμόσω*, &c. R. from **ΟΜΟΩ*, commonly with the reduplication in the perfect; f. m. *ὀμοῦμαι* from **ΟΜΩ*.

Ῥομοργνύω, Ῥομοργνυμι, *to wipe off*; (R. Ῥομόργ,) f. Ῥομόρξω, &c. R. s. s. as, μοργνύω, which see.

Ῥογημι, Ῥογήνυμι, *to help*; (R. Ῥογα,) f. Ῥογήσω, &c. R. from ῬΟΝΑΣΩ. 2 a. Ῥογήμην.

Ῥορμαίνω, *to rush*; (R. Ῥορμα,) f. Ῥορμήσω, &c. R. from Ῥορμάω, s. s.

Ῥορνύω, Ῥορνυμι, *to excite*; (R. Ῥορ,) f. Ῥορσω, (§ 101. 4. (6.)) from ῬΟΡΩ; f. Ῥορῶ from Ῥορω, 2 perf. Ῥορωρα; hence a new present, Ῥορσοι, s. s. and also Ῥορώρω.

Ῥοσφραίνομαι, *to smell*; (R. Ῥοσφραίν and Ῥοσφρα,) fut. Ῥοσφρανοῦμαι, R. and Ῥοσφρήσομαι, &c. R. from ῬΟΣΦΡΕΟΜΑΙ, by epenth. from Ῥοσφρομαι, from which Ῥοσφρόμην; hence also Ῥοσφράω, and Ῥοσφράομαι, s. s.

Οὐτάω, οὐτάζω, οὐτάσχω, ΟΥΤΗΜΙ, *to hit, to wound*; (R. οὐτα,) fut. οὐτάσω and οὐτήσω, &c. R. from οὐτάω, infin. οὐτάμεναι, Hom. for οὐτάναι.

Οφείλω, ὄφλω, ὀφλισκάνω, *to owe*; viz. money, punishment, i. e. *to be guilty*; (1 R. ὀφειλε and ὄφλε, 2 ὄφελ,) f. ὀφειλήσω and ὀφλήσω, &c. R. from ὀφειλέω and ὀφλέω; 2 aor. ὤφελον, used only in the expression of a wish; thus, εἴθ' ὤφελον, *O that I, εἴθ' ὤφελες, O that thou, &c.*

ὀφλισκάνω, *to forfeit*; (1 R. ὄφλε, 2 ὄφλ,) f. ὀφλήσω, p. ὤφληκα, 2 aor. ὤφλον.

Π.

Παίω, *to strike*; (R. παί and πατε,) f. παίσω and παήσω; the remaining tenses are from the root παί.

Πάσχω, *to suffer*; (1 R. πενθ, seldom παθε, 2 παθ, 3 πονθ,) fut. m. πείσομαι, § 6, 18; 2 perf. πέπονθα; both from ΠΕΝΘΩ, 2 aor. ἔπαθον, also fut. παθήσω, &c. R. from ΠΑΘΕΩ.

Πατέομαι, *to taste, to eat*; (R. πα, from ΠΑΣΩ,) 1 aor. ἔπασάμην, p. p. πέπασμαι.

Πέσσω, *to digest*; (R. πεπ,) f. πέψω, &c. R. from πέπτω, s. s.

Πεταννύω, πετάννυμι, *to expand*; (R. πετα,) f. πετάσω, R. from πετάω, exc. p. p. πέπταμαι, which is from the syncopated form πτάω. Other forms are πιτνάω and πίτνημι, s. s.

Πέτομαι, πέταμαι, πετάομαι, *to fly*; (R. πετα,) f. πετήσομαι, &c. R. from πετάομαι; 2 aor. ἔπτην from ἔπτημι; also p. p. πεπότνημι from ποτάομαι; by syncope ἐπιτόμην becomes ἐπτόμην, and so of other tenses.

Πέτρον. See φέτω.

Πήσσω, πηγνύω, πήγνυμι, *to fasten*; (1 R. πηγ, 2 παγ, 3 πηγ,) f. πήξω, &c. R. from ΠΗΓΩ; 2 perf. πέπηγα, 2 a. pass. ἐπάγην.

Πιλνάω, πίλνημι, *to approach*; same signification as πελάζω, from which the other tenses are taken.

Πιμπλάνω and πιμπλημι, *to fill*; (R. ΠΛΑ, whence πιμπλημι,) f. πλήσω, &c. R. from ΠΛΑΣΩ — πλήθω. When, in composition, μ comes before the initial π in this word, it is omitted before πλ; as, ἐμπίπλημι; so also in

Πιμπρημι, *to burn*; (R. πρα,) f. πρήσω, &c. R. from ΠΡΑΣΩ — πρήθω.

Πίνω, *to drink*; (R. πο and πι,) fut. πώσω, &c. R. from ΠΙΩ; 2 aor. ἔπιον from πλώ, Th.; imperat. commonly πῖθι, sometimes πῖε; fut. m. πίομαι, probably the present used in the fu-

- ture sense; or by elision of σ for $\pi\acute{\iota}\sigma\omicron\mu\alpha\iota$; $\pi\iota\omicron\mu\alpha\iota$ is also found. From this theme also comes
Πιπίσκω, to cause to drink; (R. $\pi\iota$), f. $\pi\acute{\iota}\sigma\omega$, &c. R. from $\pi\acute{\iota}\omega$.
Πιπράσκω, to sell; (R. $\pi\rho\alpha$, from $\Pi\rho\alpha\lambda\lambda\omega$.) The forms in use are $\pi\acute{\epsilon}\pi\rho\alpha\kappa\alpha$, $\pi\acute{\epsilon}\pi\rho\alpha\mu\alpha\iota$, $\epsilon\pi\rho\alpha\theta\eta\nu$, $\pi\epsilon\pi\rho\alpha\sigma\omicron\mu\alpha\iota$. The future and aorist active are wanting.
Πίπτω, Attic and poetic $\pi\acute{\iota}\tau\tau\omega\iota$, to fall; (1 R. $\pi\epsilon\tau$ and $\pi\tau\omega$, 2 $\pi\epsilon\sigma$, from $\Pi\epsilon\sigma\epsilon\lambda\omega$), f. $\pi\acute{\epsilon}\sigma\omega$, 1 a. $\epsilon\pi\epsilon\sigma\alpha$, from the ancient $\Pi\epsilon\tau\lambda\omega$; and $\pi\tau\acute{\omega}\sigma\omega$, p. $\pi\acute{\epsilon}\pi\tau\omega\kappa\alpha$, from $\Pi\tau\omega\lambda\omega$; 2 aor. $\epsilon\pi\epsilon\sigma\omicron\nu$, f. m. $\pi\epsilon\sigma\omicron\mu\alpha\iota$, as if from $\Pi\epsilon\sigma\epsilon\lambda\omega$.
Πλάζω, to lead astray; (1 R. $\pi\lambda\alpha\gamma\gamma$, 2 $\pi\lambda\alpha\gamma$), f. $\pi\lambda\acute{\alpha}\gamma\omega$, &c. R. from $\pi\lambda\acute{\alpha}\gamma\gamma\omega$; 2 aor. $\epsilon\pi\lambda\alpha\gamma\omicron\nu$.
Πλήσσω, to strike; (1 R. $\pi\lambda\eta\gamma$, 2 $\pi\lambda\eta\gamma$ for $\pi\lambda\alpha\gamma$), f. $\pi\lambda\acute{\eta}\zeta\omega$, &c. R. exc. 2 aor. p. $\epsilon\pi\lambda\acute{\eta}\gamma\eta\nu$; compounds regular throughout.
ΠΡΤΑΜΑΙ, to buy; of which there is in use only 2 aor. $\epsilon\pi\rho\acute{\iota}\alpha\mu\eta\nu$, as an aorist to $\omicron\nu\acute{\epsilon}\omicron\mu\alpha\iota$.
Πυνθάνομαι, to learn by inquiry; (1 R. $\pi\upsilon\nu\theta$, 2 $\pi\upsilon\nu\theta$), f. $\pi\epsilon\acute{\upsilon}\sigma\omicron\mu\alpha\iota$, &c. R. from poetic $\pi\epsilon\acute{\upsilon}\theta\omicron\mu\alpha\iota$; 2 aor. m. $\epsilon\pi\upsilon\theta\acute{\omicron}\mu\eta\nu$, perf. pass. $\pi\acute{\epsilon}\pi\upsilon\sigma\mu\alpha\iota$.

P.

- Πέω*, $\epsilon\rho\delta\omega$, $\epsilon\pi\rho\acute{\iota}\lambda\omega$, to do; (1 R. $\delta\epsilon\gamma$ and $\epsilon\rho\gamma$, 3 $\delta\epsilon\gamma$ from 2 $\epsilon\pi\rho\acute{\iota}$), fut. $\delta\acute{\epsilon}\zeta\omega$ and $\epsilon\rho\zeta\omega$, &c. R. 2 perf. $\epsilon\sigma\gamma\alpha$.
Ψέω, to flow; (R. $\delta\epsilon\upsilon$ and $\delta\upsilon\epsilon$), f. $\delta\epsilon\acute{\upsilon}\sigma\omega$ and $\delta\upsilon\eta\sigma\omega$, p. $\epsilon\delta\acute{\rho}\acute{\upsilon}\eta\kappa\alpha$, &c. R. from $\delta\upsilon\acute{\epsilon}\omega$, 2 aor. pass. $\epsilon\delta\acute{\rho}\acute{\upsilon}\eta\nu$.
Ψήγνυμι, $\delta\acute{\eta}\gamma\eta\nu\mu\iota$, tr. to break; (1 R. $\delta\eta\gamma$, 2 $\delta\alpha\gamma$, 3 $\delta\omega\gamma$, irreg.) f. $\delta\acute{\eta}\zeta\omega$, &c. R. from $\delta\acute{\eta}\sigma\sigma\omega$ (i. e. $\epsilon\pi\eta\lambda\lambda\omega$), s. s. 2 perf. $\epsilon\delta\acute{\rho}\omega\gamma\alpha$, with intrana. signification, *I am torn in pieces*. 2 a. pass. $\epsilon\delta\acute{\rho}\acute{\omega}\gamma\eta\nu$.
Ψώννω, $\delta\acute{\omicron}\nu\eta\nu\mu\iota$, to strengthen; (R. $\delta\acute{\omicron}$), f. $\delta\acute{\omega}\sigma\omega$, &c. R. from $\epsilon\pi\omicron\lambda\omega$.

Σ.

- Σβεννύω*, $\sigma\beta\acute{\epsilon}\nu\eta\nu\mu\iota$, to extinguish; (R. $\sigma\beta\epsilon$), f. $\sigma\beta\acute{\epsilon}\sigma\omega$, &c. R. from $\sigma\beta\acute{\epsilon}\omega$; also p. $\epsilon\sigma\beta\eta\kappa\alpha$, 2 a. $\epsilon\sigma\beta\eta\nu$, intr. to go out; from $\Sigma\beta\eta\mu\iota$.
Σεύω, to move, impel; reg. except that, like verbs beginning with ρ , it commonly doubles σ after the augment, and, in the 1 aor., omits σ , the tense-sign; thus, 1 aor. $\epsilon\sigma\sigma\epsilon\upsilon\alpha$, mid. $\epsilon\sigma\sigma\epsilon\upsilon\acute{\alpha}\mu\eta\nu$, perf. pass. $\epsilon\sigma\sigma\iota\mu\alpha\iota$, 235, Obs.
Σκεδαννύω, $\sigma\kappa\epsilon\delta\acute{\alpha}\nu\eta\nu\mu\iota$, $\sigma\kappa\iota\delta\acute{\alpha}\omega$, $\sigma\kappa\iota\delta\eta\nu\mu\iota$, to scatter; (R. $\sigma\kappa\epsilon\delta\alpha$), fut. $\sigma\kappa\epsilon\delta\acute{\alpha}\sigma\omega$, Attic $\sigma\kappa\epsilon\delta\acute{\omega}$, &c. R. from $\sigma\kappa\epsilon\delta\alpha\omega$; p. p. $\epsilon\sigma\kappa\acute{\epsilon}\delta\alpha\sigma\mu\alpha\iota$.
Σκέλλω, to dry up; (R. $\sigma\kappa\epsilon\lambda$ and $\sigma\kappa\alpha\lambda\epsilon$), f. $\sigma\kappa\epsilon\lambda\acute{\omega}$, R. also $\sigma\kappa\alpha\lambda\acute{\eta}\sigma\omega$, p. $\epsilon\sigma\kappa\eta\kappa\alpha$ (by syncope for $\epsilon\sigma\kappa\alpha\lambda\eta\kappa\alpha$), 1 aor. $\epsilon\sigma\kappa\eta\lambda\alpha$, 2 aor. $\epsilon\sigma\kappa\eta\nu$, from $\Sigma\kappa\alpha\eta\mu\iota$.
Σμάω, $\sigma\mu\acute{\alpha}\omega$, &c. 251, Obs. 2, to wipe, (R. $\sigma\mu\alpha$ and $\sigma\mu\eta\chi$), f. $\sigma\mu\acute{\eta}\zeta\omega$, &c. 1 aor. p. $\epsilon\sigma\mu\acute{\eta}\chi\theta\eta\nu$, from $\sigma\mu\acute{\eta}\chi\omega$, s. s.
Σπένδω, to make a libation; (R. $\sigma\pi\epsilon\eta\delta$), f. $\sigma\pi\acute{\epsilon}\sigma\omega$, &c. R. § 6, 18.
Στορεννύω, $\sigma\tau\omicron\rho\acute{\epsilon}\nu\eta\nu\mu\iota$, to spread; (R. $\sigma\tau\omicron\rho\epsilon$), f. $\sigma\tau\omicron\rho\acute{\epsilon}\sigma\omega$, &c. R. from $\Sigma\tau\omicron\rho\epsilon\lambda\omega$; also,

Στρωννύω, στρώννυμι, *to spread*; (R. στρο,) f. στρώσω, &c. R. from ΣΤΡΩΩ, by metathesis and syncope from ΣΤΩΠΕΩ.

Σχύν. See ἔχω.

Σώζω, *to save*; (R. σωδ or σω,) f. σώσω, &c. R. exc. 1 aor. pass. ἐσώθην instead of ἐσώσθην and ἐσαώθην, from the older form σαώω.

T.

Ταλάω, *to bear*; (R. τλα,) f. τλήσω, &c. reg. from the syncopeated form τλάω, s. s.; 2 aor. ἔτλην, from τλήμι.

Τέμνω, *to cut*; (1 R. τεμ, also τμα and τμηγ, 2 ταμ, 3 τομ,) fut. τεμῶ, reg. also f. τμήσω and τμήξω, from τμάω and τμήγω; 2 aor. ἔταμον and ἔτμανον,—sometimes ἔτεμον.

Τέρσομαι, intr. *to dry*; 2 aor. inf. pass. τερῆναι and τερσήμεναι, as if from ἐτέρσην.

Τέτμον and ἔτετμον, a defective 2 aorist used in Homer, *to meet with, to find*.

Τέκτω, *to bear*; (1 R. τεκ, 2 τεκ, 3 τοκ,) f. τέξω, &c. R. from ΤΕΚΩ; 2 aor. ἔτεκον, 2 perf. τέτοκα.

Τίτω, τιννύω, τίννυμι, *to exalt*; (R. τι,) f. τίσω, &c. R. from τίω, *to honour*.

Τιτράω, τιτραίνω, τίτρημι, *to bore*; (R. τρα,) f. τρήσω, &c. R. from τραώ.

Τιτρώσκω, *to wound*; (R. τρο,) f. τρώσω, &c. R. from τρώω.

Τρίχω, *to run*; (1 R. θριχ and δραμ, 2 δραμ,) f. θρέξω, p. διεδράμηκα, 244, Exc. &c. R. from ΑΡΑΜΩ; 2 aor. ἔδραμον, f. m. δραμοῦμαι.

Τρίχω, *to consume*; (R. τριχο,) 1 aor. ἐτρίχωσα, &c.

Τιγχάνω, *to be, to obtain*; (1 R. τιχε and τευχ, 2 τιχ,) f. τιχήσω, &c. R. from ΤΥΧΕΩ; 2 aor. ἔτιχον, fut. m. τεύξομαι from τεύχω.—*Note.* This verb must be carefully distinguished from the regular kindred verb τεύχω, *to prepare*; fut. τεύξω, &c. R.

Y.

Ὑποσχνύομαι, *to promise*; (from ὑπό and σχνέω,) f. ὑποσχήσομαι, &c. R. from ὙΠΟΣΧΕΟΜΑΙ. See ἔχω.

Φ.

Φάγομαι, pres. m. *to eat*; (R. φαγ,) also the future for φαγοῦμαι, in the N. T. and later writers by the same anomaly as ἔδομαι and πίομαι; 2 aor. ἔφαγον. The rest of the tenses are formed from ἐσθίω. See ἔδω.

Φάσσω. See φημί.

Φίνω, *to kill*; (1 R. φιν, 2 φαν,) 2 aor. πέφνον and ἔπεφνον, by redupl. and syncope for ἔφανον; part. πέφνων, accented on the penult, p. p. πέφαμαι, 3 f. p. πεφήσομαι. Hence φόνος, from 3d root φον.

Φέρω, to bear; used in the pres. and imperf. (1 R. οἶ, ἐνεα, and ἐνεα, 2 ἐνεα, 3 ἐνοχ.) f. οἶσω (from Οἶσι), p. ἤνεξα, &c. R. from ἘΝΕΚσι; also 1 f. pass. οἶσθήσομαι; 1 aor. act. ἤνεγα for ἤνεξα, from ἘΝΕΓΚσι, Attice commonly ἤνεκα, &c.; 2 aor. ἤνεγον, from the same; 2 perf. ἤνοχα from ἘΝΕΧσι.

Φημί, to say; (R. φα.) f. φήσω; 2 aor. ἔφην. See 309.

Φθάνω, to come before, to anticipate; (R. φθα,) f. φθάσω or φθήσω, &c. R. from ΦΘΑΣι, 2 aor. ἔφθην from φθημι.

Φθίω, to corrupt, to fall; (R. φθι,) f. φθίσω, &c. R. from φθίω, s. s.; other forms are φθίσθω, φθινίω, and φθινύθω, used in the pres. and imperf.

Φραγνύω, φράγνυμι, to enclose; (R. φραγ,) f. φράξω, &c. R. from ΦΡΑΓσι, same as φράσσω, s. s.

Φύω, to flee, to put to flight; (R. φυγ,) f. φύω, &c. R. Other kindred forms are φύγω and φεύγω, R. and it has the derivatives φυλάω and φύλημι.

Ψύω, to mix, to knead; (R. ψυρ and ψυρα,) f. ψυράσω, Ion. ψυρήσω; old fut. ψύρω; 1 a. ἔψυρα; p. π. π. ψύφωμαι and ψιψύρωμαι.

Ψύω, to beget; (R. ψυ,) f. ψύσω, 1 aor. ἔψυσα. But the perf. πέψυκα, and 2 aor. ἔψυν, have a passive or intransitive signification, to be begotten, to be, to become.

X.

Χαίω, χανδάνω, to recede, to stand open, to contain; (R. χαδ,) fut. χάσω, &c. R. from ΧΑΣσι (s. s. with ΚΑΣσι, whence κέκασμαι or κέκαδμαι); 2 aor. ἔχαδον and κέκαδον, 2 perf. κέχαδα; derivatives and varieties of forms are numerous.

Χαίνω, χάσκω, χασκάζω, to gape or yawn; (R. χαιν,) f. χανῶ, &c. R. from χαινῶ, a derivative from ΧΑΣσι; from which also κάζω and χάζω; which see above.

Χαίρω, to rejoice; (1 R. χαρ, later χαρε, 2 χαρ, 3 χηρ,) f. χαυρήσω, &c. R.; 2 a. p. ἐχάρην, perf. κέχαρημαι and κέχαρμαι.

Χανδάνω, to grasp; (1 R. χανδ, χενδ, 2 χαδ, 3 χανδ,) f. m. χείσομαι, § 6, 18; 2 aor. ἔχαδον, 2 perf. κέχαδα.

Χάσκω. See χαινῶ.

Χέω, to pour out; (R. χευ,) f. χείσω, &c. R. 1 aor. ἔχευσα and ἔχεα (by elision for ἔχευσα); hence imperative χέον, χεάτω, &c. infinitive χέαι; also f. χέω, χεῖς, χεῖ, mid. χέομαι.

Χράω. This verb has five different forms, with as many different significations; root of all, χρα.

1. χράω, to give an oracular response; regular.

2. κίχρημι, to lend; like ἴστημι.

3. χρεῖ, it is necessary; partly like verbs in μι (see Impers. Verbs, § 114).

4. χράομαι, to use; in the contracted tenses takes η for α, 251, Obs. 2.

5. ἀπόχρη, it suffices; pl. ἀποχρώσιν, inf. ἀποχεῖν, &c.

Χρῶννύω, χρώννυμι, to colour; (R. χρο,) f. χρώσω, &c. R. p. pass. κέχρωσμαι.

Χωννύω, χώννυμι, *to heap, to dam*; (R. χῶ,) f. χώσω, &c. R. from χῶω, s. s. perf. pass. ἐχέσμαι.

Ω.

Ωθίω, *to push*; (R. ὠθ and ὠθε,) has the syllabic augment throughout; thus, imp. ἐώθειν, f. ὠσω and ὠθήσω, regular from both; 1 f. p. ὠσθήσομαι.

§ 118. INDECLINABLE WORDS OR PARTICLES.

318.—The *Indeclinable* parts of speech, sometimes denominated *Particles*, are those which suffer no change of form by inflection. They are the *Adverb* (which includes the *Interjection*), the *Preposition*, and the *Conjunction*.

THE ADVERB.

319.—An **ADVERB** is a word joined to a *verb*, an *adjective*, or another *adverb*, to modify it, or to denote some circumstance respecting it.

Adverbs may be considered in respect of *Signification*, *Derivation*, and *Comparison*.

§ 119.—THE SIGNIFICATION OF ADVERBS.

320.—In respect of signification, adverbs may be arranged in Greek as they are in Latin and other languages, under the following heads:

1. **ADVERBS OF PLACE**; comprehending those which signify,
 - 1st. *Rest in a place*. These generally end in *θι, σι, ου, η, οι, χου, χη*; as, ἀγρόθι, *in the field*.
 - 2d. *Motion from a place*. These generally end in *-θεν* or *θε* as, ἀγρόθεν, *from the field*.
 - 3d. *Motion to a place*. These generally end in *δε, σε, ζε*; as, ἀγρόνδε, *to the field*. 324–6.
 - 4th. *Motion through or by a place*. These are generally feminine adjectives in the dative singular, having ὁδῷ understood; as, ἄλλῃ, *by another way*.

2. ADVERBS OF TIME; as, *ῥῦν*, now; *τότε*, then; *ποτέ*, some times, &c.
3. ADVERBS OF QUANTITY; *πόσον*, how much; *πολύ*, much; *ὀλίγον*, a little, &c.
4. ADVERBS OF QUALITY; these end in *ως*; sometimes in *α* and *η* (which are properly datives of the first declension); also in *η*, *ι*, *ει*, *δον*, *δην*, *στι*, and *ξ*.
5. ADVERBS OF MANNER; (viz. of action or condition,) including those which express exhortation, affirmation, negation, granting, forbidding, interrogation, doubt, &c.
6. ADVERBS OF RELATION; or such as express circumstances of comparison, resemblance, order, assemblage, separation, &c.
7. ADVERBS OF EXCLAMATION; in other languages usually denominated Interjections. (See 321, *Obs.* 2.)

321.—OBSERVATIONS.

Obs. 1. Some adverbs have such an affinity, that, beginning with a vowel, they are INDEFINITES; with *π*, INTERROGATIVES; with *τ*, REDDITIVES, or responsives, as follows:

INDEFINITE.	INTERROGATIVE.	REDDITIVE.
<i>ε</i> ὅπῃ, { which way. by what means.	<i>π</i> ῇ, { which way? by what means?	<i>τ</i> ῇδε or { this way, or ταύτῃ, { by this means.
<i>ὅτε</i> , <i>ὁπότε</i> , <i>ἡνίκα</i> , when.	<i>πότε</i> , <i>πηνίκα</i> , when?	<i>τότε</i> , <i>τηνίκα</i> , <i>τηνικαῦτα</i> , then.
<i>ὅθεν</i> , <i>ὁπόθεν</i> , whence.	<i>πόθεν</i> , whence?	<i>τόθεν</i> , thence.
<i>οἶ</i> , or <i>ὅθι</i> , where.	<i>ποῦ</i> , or <i>πόθι</i> , where?	<i>τόθι</i> , there.
<i>ὅσον</i> , how much.	<i>πόσον</i> , how much? [ner?	<i>τόσον</i> , so much. [ner.
<i>οἷον</i> , after what manner.	<i>ποῖον</i> , after what man-	<i>τοῖον</i> , after that man-
<i>ὁσάκις</i> , how often.	<i>ποσάκις</i> , how often?	<i>τοσάκις</i> , so often.

Obs. 2. Under adverbs in Greek are classed those particles of exclamation which express some sudden emotion of the mind, and are, in the grammars of most other languages, denominated *Interjections*. The most common of these are the following, which express—

Rejoicing; as, *ιοῦ*, *ιώ*.

Grieving; as, *ιοῦ*, *ᾶ*, and *ᾶ*.

Laughing; as, *ᾶ*, *ᾶ*.

Bewailing; as, *αἶ*, *οἶ*, *ιώ*, *ὄτοτοῖ*.

Wishing; as, *εἰ*, *εἴθε*.

Rejecting; as, *ᾤπαγε*.

Praising; as, *εἰα*, *εὔγε*.

Condemning; as, *ᾤ*, *φεῦ*.

Admiring; as, *ᾤ*, *βαβαί*, *παπαι*.

Deriding; as, *ιοῦ*, *ᾤ*, *ὀ*.

Calling; as, *ᾤ*.

Enjoining silence; as, *ῆ*, *ῆ*.

Threatening; as, *οὐαί*.

Raging; as, *εὔοι*.

§ 120. THE FORMATION AND DERIVATION OF ADVERBS.

322.—A few adverbs in Greek are primitives; as, *νῦν*, *now*; *χαμαί*, *on the ground*; *χθές*, *yesterday*.

But the greater part are derivatives, and are of two classes.

323.—I. The first class of derivatives consists of such words as are not strictly speaking adverbs, but are so denominated from being sometimes used in an adverbial sense, either by virtue of their signification, or by ellipsis for an adverbial phrase; of these the following are examples:

1. The accusative of neuter adjectives; as, *πρῶτον*, *τὸ πρῶτον*; *πρῶτα*, *τὰ πρῶτα*, *first*; *τὰ μάλιστα*, *chiefly*; *ὀξύ*, *sharply*.
2. The oblique cases of nouns and pronouns; as,
 Gen. *ὅμῳ*, *together*; from *ὅμος*, *united*.
οὐδαμῶς, *never*; from *οὐδαμός*, *no one*.
 Dat. *κύκλῳ*, *around* (i. e. *in a circle*); from *κύκλος*, *a circle*.
τάχει, *swiftly*, *with swiftness*; from *τάχος*, *swiftness*.
 Acc. *ἀρχήν* and *ἀρχάς* (sup. *κατά*), *from the beginning*;
from ἀρχή, *the beginning*.
δίκῃν, *as, like*; from *δίκη*, *manner*.
3. Verbs are sometimes used as adverbs; thus,
 The imperative; as, *ἄγε*, *ἴθι*, *ἴδε*, &c.
 The 2d aorist active; as, *ὄφελον*, *ὠφελον*; from *ὀφείλω*.
 The present optative of *εἶμι*; viz. *εἴεν*.

Obs. 1. To these may be added—

- 1st. Nouns compounded with prepositions; as, *ἐκποδών*, *out of the way*.
- 2d. Prepositions united together; as, *παρέκ*, *abroad*.
- 3d. Prepositions joined with adverbs; as, *ἐπειτα*, *then*.

324.—II. The second class of derivatives consists of such words as have undergone a change of form, and are used only in an adverbial sense. These are so numerous and varied in form and derivation, that a perfect classification cannot be given. The following, as being the most important, may be noticed; viz.

1. Adverbs in *ως*, express a circumstance of quality or manner, and are for the most part formed from adjectives by changing *ος* of the nominative or genitive into *ως*; as, *φιλως* from *φίλος*; *σωφρόνως* from *σώφρων*, gen. *σώφρονος*.

2. Adverbs in *ι*, or *ει*, express a circumstance of manner, and are generally formed from nouns; as, *ἀναιμεί*, *without bloodshed*; *αὐτοχειρί*, *with one's own hand*.

3. Adverbs in *τι* and *τει* are formed from the verbal adjectives in *τός* and *τέος*; thus, *ὀνομασί*, *by name*; *ἀνιδρωτί*, *without sweating*. So also those in *δην* (the characteristic of the verb being changed, when necessary, according to the laws of Euphony, § 6, 2); thus, from *βατός* is formed *βάδην*, *by steps* (from *βάω*); from *συλληπτός*, *συλλίβδην*, *collectively*; from *κρυπτός*, *κρύβδην*, *secretly*, &c. Sometimes the termination *άδην* is added; as, *σποράδην*, *scattered*.

4. Adverbs in *ιστι* come from verbs in *ίζω*, derived from nouns signifying a nation, party, or class, and signify *after the manner, language, &c.* of such nation, &c.; as, *Ἑλληνιστί*, *after the manner of the Greeks*; *ἀνδραποδιστί*, *after the manner of men*.

5. Adverbs in *δου* and *ηδον* are for the most part derived from nouns, and relate chiefly to external form and character; as, *ἀγελήδον*, *in herds*; *βοτρυδόν*, *resembling grapes*.

Note. If derived from verbal adjectives, they agree in signification with those in *δην*; as, *ἀναφανδόν*, *openly*.

6. Adverbs denoting certain relations of *place*, are formed by the addition of certain syllables to the words from which they are derived; viz. *In a place* is denoted by the terminations *θι*, *σι*, *ον*, *η*, *οι*, *χον*, and *χη*; *from a place*, by *θεν* or *θε*; and *to a place*, by *δε*, *σε*, and *ζε*.

325.—*Exc.* Adverbs of place, derived from prepositions, express the relations of *in a place* and *to a place* by the termination *ω*; thus,

In a place.

To a place.

From a place.

ἄνω, *above*. *ἄνω*, *upwards*. *ἄνωθεν*, *from above* (from *ἀνά*).

κάτω, *below*. *κάτω*, *downwards*. *κάτωθεν*, *from below* (“ *κατά*).

326.—§ 121. COMPARISON OF ADVERBS.

1. Adverbs derived from adjectives compared by *τερος* and *τατος*, are compared by changing *ος* of these terminations into *ως*; as,

σοφῶς

σοφωτέρως

σοφωτάτως from *σοφός*

2. Adverbs derived from adjectives, compared by *ίων* and

ιστος, commonly take the neuter singular of the comparative, and the neuter plural of the superlative for their comparative and superlative; thus,

αἰσχροῦς αἰσχρίων αἰσχρίστα from αἰσχροός

Note 1. This mode of comparison is also used, though more rarely, for those derived from adjectives compared by τειρος and τατος; as,

σοφῶς σοφώτερον σοφώτατα

Note 2. The accusative neuter of adjectives, both singular and plural, is sometimes used adverbially in all the degrees. To the superlative degree, the article is frequently prefixed; as, τὸ πλεῖστον (sup. κατά).

3. Adverbs in ω, formed from prepositions, are compared by adding τέρω and τάτω; as, ἄνω, ἄνωτέρω, ἄνωτάτω. So also prepositions in the sense of adverbs; as, ἀπό, ἀπωτέρω.

Note. Some other adverbs imitate this mode of comparison; as, ἑγγύς, ἑγγυτέρω, ἑγγυτάτω; yet as often otherwise; thus, comparative ἑγγύτερον, and ἑγγιον, superlative ἑγγιστα.

§ 122. INSEPARABLE ADVERBIAL PARTICLES.

327.—Certain particles, never used by themselves, but prefixed to words by composition, affect the signification of the words with which they are compounded, as follows:

1. The particle *ἀ* (which becomes *ἄν* before a vowel) has three different significations:

1st. It marks *privation* (from *ἄνευ*, *without*); as, ἄνδρος, *without water*.

2d. It denotes *increase* (from *ἄγαν*, *much*); as, ἄξυλος, *much wooded*.

3d. It denotes *union* (from *ἅμα*, *together*); as, ἄλοχος, *a consort*.

2. *Ἀρι*, *ἐρι*, *βοῦ*, *βρι*, *δά*, *ζά*, *λά*, *λί*, and sometimes *νή* and *νέ*, increase the signification; as, δῆλος, *manifest*; ἀρίδηλος, *very manifest*, &c.

3. *Νή* and *νέ* generally express *privation* or *negation*; as, νήπιος, *an infant*, from *νή* and *ἔπω*, *I speak*; but

Εκ. *Νή* sometimes increases the signification; as, νήκηντος, *that flows in a full stream*, from *νή* and *χύνω*.

4. *Δύς* expresses *difficulty*, *trouble*, or *misfortune*; as, δυσ-μενής, *malevolent*; δυστυχέω, *I am unhappy*.

Note. The contrary of *δύς* is *εὖ* (which is also found by itself). It signifies *well* or *with facility*; as, *εὐμερής*, *benevolent*; *εὐτυχής*, *I am happy*.

§ 123. THE PREPOSITIONS.

328.—A **PREPOSITION** is a word which shows the relation between a noun or pronoun following it, and some other word in the sentence.

1. The primary use of prepositions seems to have been, to indicate the relation of one thing to another in respect of **PLACE**. From this, by a natural and easy analogy, they are used to express similar relations in respect of **TIME**.

2. From their primary and more common use, to express certain relations of place and time, they are also used by analogy and figure, to express various other connections and relations among objects, in all of which, however, the primary and original use of the word may easily be traced.

3. All prepositions ending with a vowel, except *ἀμφί*, *περί*, and *πρό*, reject the final vowel when compounded with, or standing before, a word beginning with a vowel; *ἀμφί* generally retains *ι*, but there are many exceptions. It is always rejected before the augment *σ*. *Πρό* before *σ* sometimes combines with it by contraction; thus, *πρό ἔργου* becomes *προῦργον*. 222, *Obs.* 2.

4. There are eighteen prepositions, properly so called, in the Greek language; of these

Four govern the *Genitive* only, viz. *Ἀντί*, *ἀπό*, *ἐκ* or *ἐξ*, *πρό*.

Two govern the *Dative* only, *Ἐν*, *σύν*.

Two govern the *Accusative* only, *Εἰς* or *εἰς*, and *ἀνά*.

Four govern the *Gen.* and *Acc.* *Διά*, *κατά*, *μετά*, *ὑπέρ*.

Six govern the *Gen.*, *Dat.*, & *Acc.* *Ἀμφί*, *περί*, *ἐπί*, *παρά*, *πρός*, and *ὑπό*.

329.—§ 124. ALPHABETICAL LIST OF PREPOSITIONS.

1. *Ἀμφί*, the *Genitive*, *Dative* or *Accusative*.

PRIMARY SIGNIFICATION; *round*, *round about*, *on both sides*.

WITH THE GENITIVE; *round*, *round about*; at the same time proceeding or originating from; *of* or *concerning*, *upon*, *in addition to*, *for the sake of*, *for the love of*.

WITH THE DATIVE; *round*, with the idea of rest and continuance; *of* or *concerning*, *among*, *after* or *near*, *upon*, *for*, i. e. in defence of; *for*, i. e. on account of; *with*.

WITH THE ACCUSATIVE; *round*, with the idea of tendency or approximation to; *near*, *of*, *concerning*, or *belonging to*. See also § 134, 13.

IN COMPOSITION; *about*, *round about*.

2. *Ἀνά*, the Accusative. In poetry, sometimes the Dative.

PRIMARY SIGNIFICATION; *motion upwards*, from *below* to *above*, opposed to *κατά*.

WITH THE ACCUSATIVE; *over*, *up along*, *through*, *during*, *among*, *with*, *in*; in computation, *up*; viz. from a point below.

WITH THE DATIVE; *upon*, *on*, *in*, with the idea of elevation and rest.

IN COMPOSITION; *motion upwards*, *repetition*, *increase*, *back again*.

3. *Ἀντί*, the Genitive.

PRIMARY MEANING; *in front of*, in a state of rest; *set over against*, i. e. by way of exchange, comparison, equivalence, or preference. Hence,

WITH THE GENITIVE; *for*, i. e. equivalent; *before*, in preference; *instead of*, *against*, *equal to*, *for*, in consideration of; *upon*.

IN COMPOSITION; *equality*, *substitution*, *reciprocity*, *comparison*, *opposition*.

4. *Ἀπό*, the Genitive.

PRIMARY SIGNIFICATION; *removal from*, viz. from contact with; opposite of *πρός*.

WITH THE GENITIVE; *from*, *on*, *after* (from the time of), *against*, *by means of*, *with*, *upon*, *of*, i. e. proceeding from; *on account of*, *for*, *of*, i. e. belonging to; e. g. οἱ ἀπὸ, *those belonging to*, viz. the Council, Plebeians, Stoics, &c.

IN COMPOSITION; *departure*, *separation*, *negation*, *privation*, *augmentation*.

5. *Διὰ*, the Genitive or Accusative.

PRIMARY SIGNIFICATION; *through*, *motion through*.

WITH THE GENITIVE; 1. place, *through*; 2. time, *through*, *throughout*, *during*; with regard to the space or time passed through, *at*, *in*; with numerals, *every*; as, διὰ πέντε, *every five*; 3. cause, *by means of*, *with*, viz. as an instrument.

WITH THE ACCUSATIVE; *by*, *by means of*, *during*; as the end, occasion, or cause; *for*, *on account of*; e. g. πάντα δι' αὐτοῦ ἐγένετο, *all things were made by him*; πάντα δι' αὐτὸν ἐγένετο, *all things were made for him*.

IN COMPOSITION; *separation*, *division*, *arrangement*, *passage through*, *reciprocation*, *opposition*, or *competition*, *perseverance*.

6. *Εἰς* or *εἰς*, the Accusative.

PRIMARY SIGNIFICATION; *to*, *into*; *motion from without to within*; the opposite of *ἐκ*.

WITH THE ACCUSATIVE; *to*, *into*, *toward*, *against*, *among*, *before*, *concerning*, *in respect of*, *in*, *till*, *until*, *for*; with numerals, *about*, *up to*.

It forms distributives; as, *εἰς ἕνα*, one by one; it is used adverbially, *εἰς ἄναξ*, once; *εἰς δῖς*, twice.

IN COMPOSITION; *into*.

NOTE. When *εἰς* or *ἐς* stands before a genitive, an accusative is understood.

7. *Ἐκ* (before a vowel *Ἐξ*), the Genitive.

PRIMARY SIGNIFICATION; *from, out, out of*, motion from *within* to *without*; opposite of *εἰς*.

WITH THE GENITIVE it denotes *motion from, causation, change of state*, rendered *of*, i. e. made of; *of*, viz. the number; *out of, by, with, according to, since*.

IN COMPOSITION; *out of*, it denotes *division or separation, pre-eminence, completion or success, intensity*.

8. *Ἐν*, the Dative.

PRIMARY SIGNIFICATION; *in*, with the idea of rest and being contained *within*.

WITH THE DATIVE; *within, during, among, before, in the power of, by*, viz. by means of; *in the case of, with, into*.

IN COMPOSITION; *in or among*.

9. *Ἐνί*, the Genitive, Dative or Accusative.

PRIMARY SIGNIFICATION; *on or upon*, with motion or rest.

WITH THE GENITIVE; *on, upon, at, in, or near; during, through, under, in the time of; after, with, by*.

WITH THE DATIVE; *upon*, i. e. close and continuing upon, *in the power of*, i. e. resting upon; *on condition, during, besides*, i. e. in addition to; *for*, i. e. in order to; *after, with, against, along, among, at, by, over*; viz. in authority.

WITH THE ACCUSATIVE; *on or upon*, with the idea of tendency or approach towards; *to, towards, under*, so as to be dependent upon; *in, over, during, against*; viz. motion towards with hostile intent.

IN COMPOSITION; *addition, increase, reciprocity, succession*.

10. *Κατά*, the Genitive or Accusative.

PRIMARY SIGNIFICATION; direction from above to below, *down along* (parallel); *down to, upon, or at* (perpendicular); *down through* (transverse); opposite of *ἀνά*.

WITH THE GENITIVE; *down from*, viz. originating or proceeding down from, directed down by; *along, on, through, downwards; under, upon, at*, as a mark; *before, respecting, by*, viz. in swearing; *against, among*.

WITH THE ACCUSATIVE; *down* (not from, but) *parallel to, down along, or to; through, according to, in respect of; in, on, by, near to, at, opposite, or before, during*. Adverbially, *κατὰ μῆτρον*, by degrees.

IN COMPOSITION; *down, opposition, intensity*.

11. *Μερά*, the Genitive, Dative (with the Poets), or the Accusative.

PRIMARY SIGNIFICATION; *with, together with*, not as a part of, or one with; expressing a connection less close than *σύν*.

WITH THE GENITIVE; *with, together with, by means of*, viz. as connected with and depending upon; *according to, and*, i. e. in conjunction with, as an agent, or object; *with*, i. e. against; *with*, i. e. for, on the side of; *among*.

WITH THE ACCUSATIVE; *after*, i. e. following close or near to, in respect to space or time; *next to, next after, to, towards, for, or after*, with a view to bring; *between, in, among*.

WITH THE DATIVE; by the poets only, *in, with, among*.

IN COMPOSITION; *participation, change, reciprocity*.

12. Παρά, the Genitive, Dative or Accusative.

PRIMARY SIGNIFICATION, *by the side of*; it denotes motion *from, close to, or towards* an object, according to the case with which it is joined.

WITH THE GENITIVE; *from*, i. e. from beside; *of*, proceeding from; *by, with, near, from among, above, or in comparison with*.

WITH THE DATIVE; *at, with, near, among*, with the idea of continuance.

WITH THE ACCUSATIVE; *to, beyond, beside, towards*, i. e. to the side of; *through along, against, in comparison with*.

IN COMPOSITION; it retains its general meaning; also *defect*.

13. Περι, the Genitive, Dative or Accusative.

PRIMARY SIGNIFICATION; *round, round about*, nearly the same with ἀμφί, but in a sense less close: ἀμφί means *on both sides*; περι, *on all sides*.

WITH THE GENITIVE; *round, round about*, with the idea of origin or cause; *about*, i. e. of, or concerning; *with, for*, viz. in defence of; *above or before*, denoting *pre-eminence or superiority*.

WITH THE DATIVE; *round, round about*, with rest or continuance; *for*, i. e. concerning, on account of; *from*.

WITH THE ACCUSATIVE; *round, or about*, with tendency or approach; *concerning or towards, about*, i. e. near to, advancing towards; *about*, i. e. with regard to; *in, of, against*.

IN COMPOSITION; *round about*, also denoting *increase, abundance*.

14. Πρό, the Genitive.

PRIMARY SIGNIFICATION; *before*, in respect of place or time, but without the idea of opposition or comparison which belongs to ἀντί.

WITH THE GENITIVE; *before*, in the presence of; *at the command of, through*, denoting cause or origin; *for*, in defence of; *for*, for the advantage of; *before*, denoting preference.

IN COMPOSITION; *before*; with verbs of motion, *forth, forward*.

15. Πρός, the Genitive, Dative or Accusative.

PRIMARY SIGNIFICATION; *transition or passage*, the relative direction being indicated by the case.

WITH THE GENITIVE; *from*, i. e. transition from; *from, by*, denoting the agent; *belonging to or the property of*; *of*, proceeding from; *on the side of*; *by*, in oaths and supplications; *before, to*, so as to be protected by.

WITH THE DATIVE; *close to, near, and continuing; besides, in addition to, before, occupied or busy with.*

WITH THE ACCUSATIVE; *to or towards, against, according to, in consequence of, on account of, with, in comparison of.*

IN COMPOSITION; *motion to, addition, against, close to.*

16. *Σύν, the Dative.*

PRIMARY SIGNIFICATION; *with, closely connected with another, so as in some sense to form one with it; see μετά.*

WITH THE DATIVE; *with, together with, according to, besides, with the assistance of, at, during, to, on the side of.*

IN COMPOSITION; *concurrence in action, association, combination, collection, completion or fulfilment, collision, intensity.*

17. *ὑπέρ, the Genitive or Accusative.*

PRIMARY SIGNIFICATION; *over or above, viz. in respect of place, and hence figuratively, over, in respect of power, authority, protection.*

WITH THE GENITIVE; *above, in a state of rest; over, in a state of motion; for, i. e. in defence of; for, viz. in the place of; for, on account of; by, for the sake of, of, concerning, in order to.*

WITH THE ACCUSATIVE; *over beyond, above or beyond, above, i. e. more than; against.*

IN COMPOSITION; it retains its primary signification, also sometimes it augments.

18. *ὑπό, the Genitive, Dative or Accusative.*

PRIMARY SIGNIFICATION; *under, modified by its case.*

WITH THE GENITIVE; *place: from below, from under, out of; fig. under, generally with the idea of protection, subjection, or the object of influence proceeding from; also, by, with, i. e. under the direction of; by means of, for, i. e. under the influence of.*

WITH THE DATIVE; *simply under, completely under and continuing; by.*

WITH THE ACCUSATIVE; *under, viz. moving and proceeding under or coming up to the under part of a thing; to, behind, about, on the eve of.*

IN COMPOSITION; it retains its primary signification. Sometimes it denotes *diminution, privacy, beginning.*

330.—OBSERVATIONS.

1. The preposition, as its name imports, usually stands before the word which it governs. When it comes after it, as it sometimes does, this is indicated by the change of the accent from the last syllable to the first.

2. In composition, with a word beginning with a vowel, and generally when standing before such a word, the final vowel of the preposition is dropped, and, if the next preceding letter be a consonant, it is subject to the changes required by the laws of euphony; thus, *ἀπὸ ταύτου* must be written *ἀπ' ταύτου*. *Πρὸς*, however, never drops its final vowel, and *ἐκ* never changes its final letter except before a vowel, when it is changed into *ἐξ*.

3. The preposition alone, with the accent thrown back to the first syllable, is sometimes used for certain compounds, of which it forms a part; thus, *ἐν* is used for *ἐνιστι*, *it is lawful*; *περί* for *περίσσι*, *it is superfluous*; *ἄνα* for *ἀναστῆθι*, *arise*; *πάρα* for *παρίσσι*, *he is present*.

§ 125. THE CONJUNCTIONS.

331.—A CONJUNCTION is a word which connects words or sentences.

332.—Conjunctions, according to their different meanings, are divided into different classes, of which the following may be noticed; viz.

1. *Connective*; as, *καί, τέ, and*; in poetry, *ἡδέ, ἰδέ, ἡμέν, and*; *καὶ δέ, also, &c.*
2. *Disjunctive*; as, *ἢ, ἢτοι*; in poetry, *ἢε*; and sometimes *ἢγουν, ἢπου, or.*
3. *Concessive*; as, *κἄν, καίπερ, εἰ καί, although.*
4. *Adversative*; as, *ἀλλά, δέ, ἀτάρ, but*; *γέ, at least*; *μέν, ἀλλὰ μέν, but, truly, indeed*; *μέντοι, yet, &c.*
5. *Causal*, ... which assign a reason for something previously said; as, *γάρ, for*; *ἵνα, ὅτι, ὅπως, ὅφρα, that*; *ὥς, ὥστε, that, so that*; *οὖνεκα* (in poetry), *because*; *εἴπερ, since indeed*; *ἐπεί, since, after that.*
6. *Conclusive*, or such as are used in drawing a conclusion, or inference from something previously said; as, *ἄρα, οὖν, therefore*; *διό, διόπερ, wherefore*; *δί, then, truly*; *τοίνυν, νύ or νύν, therefore*; *τοιγαροῦν* (emphatic), *wherefore*; *οὐκουν, not therefore.*
7. *Conditional*; as, *εἰ, ἄν, εἰάν, ἢν*, in poetry, *κέ or κέν, αἰ, αἴκε, if*; *εἴπερ, if indeed.*
8. *Expletive*; as, *γέ, πέρ, τοί, ῥά, θέν, νύ, πού, πῶ, ἄρ, &c.*

ADVERBIAL AND CONJUNCTIVE PARTICLES.

The following remarks on the signification and use of certain adverbial and conjunctive particles, will be useful for reference. For more ample information on this subject, the advanced student is referred to the work of Hoogeveen on the Greek Particles, an abridged translation of which has been published by the Rev. John Seager, B. A.

333. *Ἀλλὰ*.

1. *Ἀλλὰ* is adversative, and commonly answers to the English *but*. It is sometimes used elliptically, to indicate confidence or readiness, and may be rendered '*well, then; therefore*'. Thus, *ἀλλ' εἰ ἴσθι, ὅτι ἔστι τοῦθ' οὕτως*, *Well, then, know that this will be so*, i. e. *οὐκ ὀκνήσω, ἀλλ'*, &c. *I will not be unwilling, but, on the contrary, know that this will be so*.

2. *Ἀλλὰ γάρ*. Thus combined *γάρ* introduces a reason for the opposition expressed by *Ἀλλὰ*; as, *ἀλλὰ γὰρ Κρέοντα λείψω, παύσω τοὺς παριστώτας λόγους*, *But I will stop the present discourse, for I see Creon coming*. Sometimes, however, the reference is more latent, and a clause is to be supplied from what precedes; thus, Plato, *ἀλλὰ γὰρ ἐν ᾧδου δίκην δώσομεν*, where there must be supplied from the preceding sentence, *οὐκ ἀζημίω ἀπαλλάξομεν*, *But we shall not escape unpunished, for we shall render satisfaction in Hades*. Sometimes the reference is to a succeeding clause, and sometimes to some general remark which the connection and sense of the passage will readily suggest, such as, *But this is not surprising, for; But this is not impossible, for; &c.*

3. *Ἀλλὰ γε* restricts with emphasis that which is general to something more special; as, *ἀλλ' οὐκ ἂν ἀγροίκως γε, οἶομαι, λοιδορήσειαν*. *BUT AT LEAST they would not, I think, revile us in a rude manner*.

4. *Ἀλλ' οὖν γε*. When these particles are combined, they usually intimate that along with the opposition expressed by *Ἀλλὰ*, a consequence of what has preceded is also expressed; thus, *ἀλλ' οὖν τοῦτόν γε τὸν χρόνον ἤττον ἀπὸ δῆς ἔσομαι*. *YET I will FOR THIS REASON now AT LEAST be less disagreeable*.

5. *Ἀλλὰ* joined with *οὐδέ* strengthens the negative; as, *ἀλλ' οὐδὲ πειράσσομαι*, *Nay, I will not even try*. In such sentences *οὐ μόνον οὐ* may be supplied, equivalent to, *I will not only not do it, BUT I will not even try*.

6. *Ἀλλὰ* is strengthened by adding *τοί*; as, *ἀλλ' ἡδύ τοι, ἦν αὐλόσ παρ' ἡ*, *Why, that is a pleasant thing enough, if, &c.*

334.—*Ἄν* (Poet. *KE* or *KEN*).

Ἄν (Poetice *κε* or *κεν*) according to Professor Dunbar, is derived from *ἄω*, the same as *ἔδω*, to give, grant, or allow; and that the primary meaning of the particle thus derived is *granted* or *allowed*, which can be readily traced in all the variety of expression in which it is employed. This particle is used—

1. In the sense of *ἔάν*, *if*, of which, in this sense, it is probably only an abbreviated form. Thus used, it expresses a condition, and may begin a sentence; as, *ἂν θεὸς θέλῃ*, *if (granted) God will*. In all its other applications *ἂν* can stand only after other words in its clause.

2. It is used with indefinites, adding to them the force of the Latin *cunque*, *soever*; as, *ὅστις ἂν*, *whoever*, or *whosoever*.

3. It is used most generally to limit the verb to which it belongs, and partly or entirely takes from that verb its direct affirmative power.

With the *INDICATIVE imperfect, pluperfect, and aorists*, it is rendered by *should, would; should have, would have, &c.* § 170, 4, and *Obs.* 1; and also to express *ability*, and rendered by *could* or *could have*. It is sometimes joined to the future, and seems to soften the decisiveness of

the statement; as, *ὁ δὲ κεν κεχολώσεται ὃν κεν ἴωμαι*, and he will **PERHAPS** be angry to whom I go. It is but very seldom found with the indicative present; a few instances, however, have been produced from Aristophanes and Plutus.

With the **SUBJUNCTIVE** it is never joined, unless accompanied with certain other words, such as *ὅς, ὅσος, ὅστις, ὁπότερος, οἷ, ὅποι, ἵνα, &c.* except when used in the sense of *ἐάν* as above, 334-1.

It is used with the **OPTATIVE** of all the tenses except the future, as in § 172, *Obs.* 6, II. 2d, 3d, 4th, 5th, 6th.

With the **INFINITIVE** and **PARTICIPLES** it gives a contingent signification (commonly in the future), which may be resolved by changing the verb or participle into the optative with *ἄν*; as, *οἴονται ἀναμάχισθαι ἄν*, they think that they could retrieve themselves; *τάλλα σιωπῶ, πόλλ' ἄν ἔχων εἰπεῖν*, I omit the rest, **THOUGH** I HAVE much to say.

4. It is used in positive statements with different moods, to give an expression of hesitation and modesty to the assertion; as, *ὥς ἄν μοι δόκη*, as it seems (WOULD SEEM) to me; *οὐκ ἄν οἶδα*, I (SHOULD) HARDLY know.

5. *Ἄν* is frequently repeated, either on account of its standing at a great distance from the verb, or, to give emphasis to the condition suggested by it; *στάς ἄν — — λέγοιμι ἄν*, having stationed myself — — I would say; *πῶς δὲ γ' ἄν καλῶς λέγοις ἄν*; how CAN you, how CAN you say, &c.?

6. It is sometimes used, to intimate that the verb in the preceding clause is to be repeated; as, *εἰ δὲ τῷ σοφώτερος φαίην εἶναι, τοιυτῷ ἄν* (sc. *φαίην εἶναι σοφώτερος*), if I thought to be more wise in any thing, IT WOULD BE IN THIS.

335.—ἌΡΑ—ἌΡΑ.

1. *Ἄρα*, denoting inference or conclusion, always stands after some word in its clause; its proper signification is “of course,” “in the nature of things,” and is commonly rendered *therefore, consequently*; it is used in the successive steps of a train of reasoning; as, “If there are altars there are also gods;” *ἀλλὰ μὲν εἰσὶ βωμοὶ εἰσὶν ἄρα καὶ θεοί*, But there certainly are altars; **THEREFORE** there are gods too. It is used in making a transition to what follows in the order of time or events, or in the progress of thought. With *εἰ* or *ἐάν* it expresses conjecture; as, *εἰ ἄρα δύνονται*, if **INDEED** (i. e. in the course of things) they can. Sometimes it serves for an emphatic asseveration as if founded on an inference.

2. The adverb *ἄρα* is different from this, and is always placed first in a clause or sentence. It is merely an interrogative particle like the Latin *num* or *utrum*; as, *ἄρα κατάδηλον ὃ βούλομαι λέγειν*; Is, then, what I wish to say evident? When a negative answer is expected it has generally the particle *μή* annexed. The Latin *nonne* is expressed by *ἄρ' οὐ*, and sometimes by *ἄρα* alone.

336.—ΓΑΡ.

1. *Γάρ*, for, always follows other words like the Latin *enim*, which it resembles in signification, and for which at the beginning of a sentence *καὶ γάρ*, like the Latin *etenim*, is often used. Its use is to assign a reason for what is said. Very often, however, that of which it assigns

the cause is merely implied or hinted at, and must be supplied, to show the force of γάρ. It will frequently be found to refer to such expressions understood; as, *Yes. No, no wonder, I believe, I cannot, &c.*, as, for example, in the answer so common in Plato, ἔστι γάρ οὕτω, *Yes, or certainly, for so it is.* Thus, Homer, Od. 10. 501, ἢ Κίρκη, τίς γάρ ταύτην ὁδὸν ἡγεμονίσει; *Oh Circe, (I cannot go thither,) for who will guide me on this way?* From this interrogative use it came sometimes to be used, merely to strengthen a question, like the Latin *nam* in *quisnam*.

2. In such expressions as καὶ γάρ, ἀλλὰ γάρ, the former particle indicates the omission of something of which γάρ assigns a cause; thus, καὶ γάρ strictly translated means, *and (no wonder,) for; and (it is natural,) for; and the like.* For the rendering of ἀλλὰ γάρ, see ἀλλά, 333-2.

337.—ΓΕ'.

Γί (enclitic) is a particle of limitation, and signifies *at least, certainly, however, indeed*, and is used to single out an individual object from a number; as, εἰ μὴ ὅλον μέρος γε, *if not the whole AT LEAST a part; ἔγω γε, I indeed, I at least.* In most combinations it can be rendered into English only by giving *greater emphasis* to the word with which it is connected.

338.—ΔΕ'.

The particle δέ, *but*, is used both to distinguish and oppose, and always stands after one or more words in a clause. It often serves, however, merely to mark transition from one proposition to another; and, in general, every proposition which has no other conjunction at its commencement, takes this δέ, whether really opposed to the preceding or not. When so used, it may be rendered by *and, for*, or any other word which the nature of the connection may require; or it may often remain untranslated. Its principal use, however, is in connection with μέν, which see.

339.—ΔΗ'.

Δή, a particle of affirmation, signifies *truly, really, without doubt.* It is used in affirmative answers; as, δήλον δὴ, *it is certainly manifest.* It is used ironically, especially after ὥς; and after relative and comparative words it is usually emphatical. With ποῦ joined to it (δήπου), it signifies *certainly, viz.*, and sometimes, *perhaps.* It differs from μὲν and γέ, also affirmative words, in this, that δὴ strongly asserts a thing as already established: μὲν goes on to press the assertion without relaxing as to what has preceded; while γέ asserts with limitation, yielding as to the *past, or other things*, but insisting upon *this.*

2. Δῆ, from ἦδη, as an adverb, signifies *now*; joined with νῦν, *this very moment*; as, νῦν ἦδη μαχητέον, *we must fight this very moment.* With verbs in the preterite, it denotes *just now.* As a conjunction, it is used, 1. In exhorting; as, λέγε δὴ, *come now, read*; 2. In questions, it indicates the earnestness of the speaker, and his desire of an immediate answer; as, τὰ ποῖα δὴ ταῦτα; *what now are these?* 3. In expressing admiration when joined with πότε; as, τί δῆποτε τούτων, *why now*

these; 4. In commencing a subject; as, Ἰδοὺ δὴ σκ: πῶμεν αὐτό, *now let us consider it in this way*; 5. In marking the successive stages of thought as they rise one above another. In each of these, it signifies *now truly*, until at the last it signifies *finally*.

340.—KAI' and TE'.

Kai and *te* have the same significations in reference to each other as the Latin *et* and *que*. Both connect single ideas, and the entire parts of a sentence. With the older poets, *te* is more common than in the Attic prose writers, and it is commonly put not merely once between the connected parts, but joined to each of them; as, πατὴρ ἀνδρῶν τε θεῶν τε, *the father of both gods and men*. When *te* precedes *kai* in separate clauses, the former signifies *not only*; the latter, *but also*; *te kai*, *and also*, connect more closely than simple *kai*; *kai—kai*, *both—and*; *as well—as*; ἄλλως τε καί, *especially*, i. e. (both in other respects) *and also, particularly also*.

341.—MA' and NH'.

Ma and *nh* are particles of obtestation, and always govern the accusative of the object; *nh* is always affirmative; *ma*, when alone, is negative, but is nevertheless attached both to affirmative and negative obtestations; as, *vai ma Dia*, and *ou ma Dia*.

342.—MEN and DE'.

Men and *de* are two particles referring to *each other*; they are used to distinguish, and at the same time to connect, the different clauses of a sentence together. Thus used, *men* is generally placed in the first clause of a sentence, and *de* in each of the succeeding ones. Hence, whenever we find *men* in the first member of a sentence, the thought necessarily turns to an opposite member with *de*. Sometimes, however, after *men* the expected *de* does not actually follow; i. e. when the opposition is so clear that *de* is not necessary to point it out, or when some other word, such as *alla*, *ata*, &c., supplies its place. In like manner *de* is often used without being preceded by *men*, referring to something conceived in the mind but not expressed; or, without such reference, it is used, simply to connect the parts of a sentence less closely than by *men—de*, or other conjunctions. In opposition they are commonly rendered *indeed—but*. See *de*.

The distributive use of *men* and *de* with the *article*, *relative pronoun*, &c. will be noticed §§ 133, 3, & 134, 19.

343.—OIN and OIKOIN.

1. *Oin*, *wherefore*, is used, 1. In drawing an *ultimate* conclusion in the view of all that has been said before; in this it differs from *aga*, which is used in successive steps in the process of reasoning. 2. It commences a chapter or paragraph, with some reference to what has preceded. 3. It continues or resumes a subject, after a digression. 4. It introduces a transition to some new subject; and lastly, it has an affirmative force, particularly in replies; as, γίγνεται οὖν οὕτως, *it is certainly so*; hence the compounds,

2. Οὐκοῦν and μὲν, for μὴ οὖν. The former is properly a negative inference; as, "it is not therefore;" though sometimes it loses its negative character, and denotes "therefore;" μὲν is used interrogatively, "is it not therefore?"

344.—ΠΕΡ.

Περ (enclitic) is nearly allied to γέ, and is used to express the idea with more emphasis than it would have without it. This is indicated in English merely by a greater emphasis of the word, or by the words *very, ever, and the like*. Joined with a participle, it is commonly rendered *although, how much so ever*; with a relative, it adds the force of the Latin *cunque*, or the English *ever*; thus, ἅπερ, *quæcunque, whatever, ὅσπερ, quicunque, whoever, &c.*; as, ἅπερ λέγει, *whatever he does say; ἀγαθὸς περ ἔων, excellent though thou art; ἥπερ εἶχεν, just as he was.*

345.—ΠΟῚ.

1. Ποῦ is a particle interrogative, of place, and signifies 1. *where?* 2. *whither?* As an enclitic it signifies motion to a place; as, σπεύδω ποῦ, *I am hastening to some place, somewhither*, and also indicates place indefinitely, *anywhere*; hence it is joined with adverbs of place; as, ἐκεῖ δέ ποῦ, *somewhere there-about*.

2. From the indefiniteness of its signification arises its conjectural use, to express a thing with a degree of uncertainty and caution, expressed in English by *probably, perhaps, if I mistake not, &c.*, and hence is used in *eliciting* and asking consent; as, σίγουσθά ποῦ καὶ αὐτὸς ὅτι, &c. *You yourself, as well as I, know, if I mistake not, or doubtless, that, &c.*, where an affirmative reply is evidently expected. Hence also its use as a diminutive, to qualify what might otherwise seem too positive or peremptory. Thus used it may be rendered by *pretty nearly, in my opinion, perhaps, &c.* This particle, though often used, is never redundant; οὐ δὲ ποῦ, for example, is, *no indeed, as I think; not truly, in my opinion.*

346.—ΠΩΣ.

1. This particle with the circumflex is interrogative and signifies *how?* as, πῶς οὐκ ἄξιός ἐστι τοῦτοῦ; *how can he but be worthy of this?* Joined with γάρ they constitute an emphatic negative, πῶς γὰρ ποιήσω; *for how shall I do it? i. e. I will not do it at all.* So also καὶ πῶς σιωπῶ; *I cannot be silent; literally, and how am I to be silent?*

2. As an enclitic πῶς signifies *some how, in some degree, &c.* as, ἄλλως πῶς, *in some other way; ὡδέ πῶς, somehow thus; &c.*

347.—ΩΣ.

This particle is extensively employed, and with a great variety of usage; as, 1. It is used for ἵνα, to denote a purpose; as, ὡς διέσωμεν, *in order that we may shew*; 2. for ὅτι with the meaning of *that*; as, λέγοντες ὡς ἐκεῖνος, &c., *saying that he, &c.*; 3. More commonly it signifies *as, expressing similitude*; as, ὡς δούλος, *as a slave*; "He taught them—ὡς ἐξουσίαν ἔχων, *as one having authority.*" 4. With the acute accent, and not before an enclitic, nor after a word on which it depends,

it has the sense of οὕτως, *thus*; as, ὥς εἰπὼν, *having spoken thus*. 5. In exclamations it has the sense of *how*; as, ὥς σε μακαρίζομεν, *how happy we deem you!* hence its use with the optative in the sense of the Latin *utinam*; as, ὥς μ' ὄφειλ' ἔκτωρ κτεῖναι: *Would that Hector had slain me!* literally, *how Hector ought to have slain me!* 6. Before superlative adjectives and adverbs, like ὅτι, it strengthens the meaning; as, ὥς τάχιστα, *as quickly as possible*. Allied to this, is its power as a strengthening particle, with the positive degree, in such expressions; as, ὥς ἀληθῶς, *truly, really*. 7. It is used for the purpose of limiting propositions with the infinitive; as, ὥς εἰπεῖν, *so to speak*; ὥς εἰκάζειν, *as far as one may conjecture*; and also in the same sense it is used before whole clauses and propositions; as, ὥς ἐπὶ τὸ πλεόν, *for the most part*; ὥς πρὸς τὸ μέγεθος τῆς πόλεως, *in proportion to the size of the city*. 8. As a particle of time, it signifies *when*, sometimes *while*; as, ὥς δὲ ἦλθε, *but when he came*. 9. With numerals it signifies *about*; as, ὥς τρία ἢ τέτταρα στάδια, *about three or four stadia*. 10. With particles in the genitive absolute, and also in the dative or accusative, it is rendered *as*, *since*, *because*, *inasmuch as*, *as if*; and the participle is then rendered by the indicative; as, ὥς ταύτης τῆς χώρας ἐχυρωτάτης οὖσης, *because this place was the most secure*. 11. It is often put by the Attics for the preposition εἰς, *πρὸς*, or *ἐπὶ*; as, ὥς ἐμέ, *towards me*; ὥς τὸν βασιλέα, *to the king*.

For the negative particles οὐ and μή, with their combinations and compounds, see § 166.

348.—*Obs.* Though it is, in many cases, difficult to give a distinct translation of some of the Greek particles, or even always to feel their force, yet they ought never to be regarded as *mere expletives*. In all languages there are particles which are often employed chiefly for the sake of completeness, or in order to produce a well-sounding fulness, yet never without their own peculiar sense; and though it is often difficult to define what that sense is, yet every one feels that the expression is incomplete without them. So it is also in the Greek language. The full and original meaning of many of those particles has become partially lost, and they now give to the discourse only a slight colouring which we cannot properly feel except after long acquaintance and practice. For a more full elucidation of the force and use of these particles, we refer the reader to the elaborate work of Hoogeveen on the Greek Particles.

PART III.

§ 126. SYNTAX.

349.—SYNTAX is that part of grammar which treats of the proper arrangement and connection of words in a sentence.

350.—A *Sentence* is such an assemblage of words as makes complete sense ; as, *Man is mortal.*

351.—A *Phrase* is two or more words rightly put together, but not making complete sense ; as, *In truth, in a word.*

352.—Sentences are of two kinds, *Simple* and *Compound*.

353.—A *Simple* sentence contains only a single affirmation ; as, *Life is short.*

354.—A *Compound* sentence contains two or more simple sentences connected together ; as, *Life, which is short, should be well employed.*

355.—Every simple sentence consists of two parts, the *subject* and the *predicate*.

356.—The *subject* is that of which something is affirmed. It is either in the nominative case before a finite verb, or in the nominative or accusative before the infinitive.

357.—The *predicate* is that which is affirmed of the subject. It consists of two parts, the *attribute* and *copula*. A verb which includes both, is called an *attributive* verb ; as, “*John reads.*” A verb which only connects the attribute expressed by another word, with the subject, is called a *copulative* verb ; as, “*John is reading.*”

358.—Both subject and predicate may be attended by other words called *adjuncts*, which serve to restrict or modify their meaning ; as, “*Too eager a pursuit of wealth often ends in poverty and misery.*”

359.—When a compound sentence is so framed that the meaning is suspended till the whole is finished, it is called a *period*.

360.—§ 127. GENERAL PRINCIPLES OF SYNTAX.

1. In every *sentence* there must be a *verb* and a *nominative*, or subject expressed or understood.

2. Every *article*, *adjective*, *adjective pronoun*, or *participle*, must have a *substantive* expressed or understood with which it agrees.

3. Every *relative* must have an antecedent, or word to which it refers, and with which it agrees.

4. Every subject *nominative* has its own *verb* expressed or understood.

5. Every *verb* (except in the infinitive and participles) has its own *subject* or *nominative* expressed or understood.

6. Every oblique case is governed by some word expressed or understood in the sentence of which it forms a part; or it is used, without government, to express certain circumstances; as follows:

1) The *genitive* is governed by a *noun*, a *verb*, a *preposition*, or an *adverb*; or it is placed as the *case absolute* with the participle.

2) The *dative* is governed by *adjectives*, *verbs*, and *prepositions*. It also expresses the cause, manner, or instrument.

3) The *accusative* is governed by a *transitive active verb* or *preposition*.

4) The *vocative* either stands alone, or is governed by an *interjection*.

5) The *infinitive mood* is governed by a *verb*, an *adjective*, or *adverbial particle*.

§ 128.—PARTS OF SYNTAX.

361.—The parts of Syntax are commonly reckoned two, CONCORD and GOVERNMENT.

362.—CONCORD is the agreement of one word with another in *gender*, *number*, *case*, or *person*.

363.—GOVERNMENT is that power which one word has in determining the *mood*, *tense*, or *case* of another word.

I. CONCORD.

364.—Concord is fourfold, viz. :

1. Of a substantive with a substantive.
2. Of an adjective with a substantive.
3. Of a relative with its antecedent.
4. Of a verb with its nominative, or subject.

§ 129. A SUBSTANTIVE WITH A SUBSTANTIVE.

365.—RULE I. Substantives denoting the same person or thing agree in *case* ; as,

Παῦλος ἀπόστολος,	<i>Paul, an apostle.</i>
Σωκράτης ὁ φιλόσοφος,	<i>Socrates, the philosopher.</i>
Θεῷ κριτῇ,	<i>To God, the judge.</i>

366.—Substantives thus used are said to be in *apposition*. The second substantive is added to express some *attribute, description, or appellative* belonging to the first, and must always be in the same member of the sentence ; i. e. they must be both in the subject, or both in the predicate. A substantive predicated of another, though denoting the same thing, is not in apposition with it. See 436.

367.—*Obs.* 1. One of the substantives is sometimes understood ; as, Ἀστυάγης ὁ Κυαζάρου (sup. *νίος*), *Astyages, the son of Cyaxares.*

368.—*Obs.* 2. The possessive pronoun in any case being equivalent in signification to the genitive of the substantive pronoun from which it is derived, requires a substantive in apposition with it to be put in the genitive ; as, Δαίηρ ἐμὸς ἦν κυνώπιδος, *He was the brother-in-law of me, a shameless woman.* See 399–17.

369.—*Obs.* 3. On the same principle, possessive adjectives formed from proper names, being equivalent to the genitive of their primitives, have a noun in apposition in the genitive ; as, Νεστορέη παρὰ νηὶ Πυλῆγενέος βασιλῆος, *Near the ship of Nestor a king born at Pylos ;* Ἀθηναῖος ὢν, πόλεως τῆς μεγίστης, *Being a citizen of Athens, a very large city.* See 399–18.

370.—*Obs.* 4. Sometimes the latter of two substantives signifying the same thing, is put in the genitive; as, *Πόλις Ἀθηναίων* (for *Ἀθῆναι*), *The city of Athens*.

§ 130. AN ADJECTIVE WITH A SUBSTANTIVE.

371.—**RULE II.** An adjective agrees with its substantive in *gender, number, and case*; as,

<i>χρηστός ἀνὴρ,</i>	<i>a good man.</i>
<i>καλὴ γυνή,</i>	<i>a beautiful woman.</i>
<i>ἀγαθὸν χρῆμα,</i>	<i>a good thing.</i>

372.—This Rule applies to the article, adjective, adjective pronouns, and participles.

373.—*Obs.* 1. Other words are sometimes used as adjectives, and consequently fall under this rule; viz.

1st. A substantive which limits the signification of a more general term; as, *Ἑλλὰς φωνή*, *the Greek language*.

2d. Adverbs placed between the article and its substantive; as, *ὁ μετὰ τὸν τόπος*, *the intervening space*.

374.—*Obs.* 2. The place of the adjective is sometimes supplied by a substantive with a preposition; as, *ἰδὸν μετὰ δόξης* (for *ἐνδοξος*), *exalted pleasure*:—sometimes, by a substantive governing the other in the genitive; as, *βάθος γῆς*, *depth of earth*, i. e. *deep earth*; *ἡ περισσεῖα τῆς χάριτος*, *abundance of grace*, i. e. *abundant grace*. For the adverbial adjective, see 662.

§ 131. OBSERVATIONS ON THE CONCORD OF THE ADJECTIVE.

375.—*Obs.* 1. Two or more substantives singular, unless taken separately, have an adjective plural. If all the substantives be of the *same gender*, the adjective will be of that gender. If of *different genders*, the adjective takes the masculine rather than the feminine, and the feminine rather than the neuter. But if the substantives signify things without life, the adjective is commonly put in the *neuter gender*. Not unfrequently, however, the adjective agrees with one of the substantives and is understood

to the rest ; as, αἰεὶ γάρ τοι ἔρις τε φίλη, πολεμοίτε μάχαιτε ;
contention to thee is always delightful, and wars and battles.

376.—*Obs.* 2. When the substantive to which the adjective belongs may be easily supplied, it is frequently omitted, and the adjective, assuming its gender, number, and case, is used as a substantive ; as, ὁ Ἀθηναῖος, *the Athenian* ; οἱ δίκαιοι, *the righteous*.

377.—*Obs.* 3. Adjectives in ἴος are used in the neuter gender with the article, and without a substantive in two different senses. 1. In the *singular* they express generally a whole ; as, τὸ ἱππικόν, *the cavalry* ; τὸ πολιτικόν, *the citizens*. 2. In the *plural* they signify any circumstance which can be determined by the context ; as, τὰ Τρωϊκά, *the Trojan war* ; τὰ Ἑλληνικά, *the Grecian history*.

378.—*Obs.* 4. The adjective, especially when used as a predicate, without a substantive, is often put in the neuter gender, χρήμα, πρᾶγμα, ζῶον, &c. being understood ; as, ἡ πατρίς φίλτατον (scil. χρήμα) βροτοῖς, *their country is (a thing) very dear to men* ; χαλεπὸν τὸ ποιεῖν, *to do is hard*.

379.—*Obs.* 5. Two adjectives are frequently joined together, one of which, by expressing negatively the sense of the other, renders it more emphatic ; as, γνωτὰ κ' οὐκ ἀγνωτά μοι, *literally, known and not unknown (i. e. well known), to me*.

380.—*Obs.* 6. Adjectives are very often put in the neuter singular or plural, with or without an article, for adverbs ; as, πρῶτον, *in the first place* ; τὸ πρῶτον, *at first* ; τὰ μάλιστα, *chiefly* ; κρυφαῖα, *secretly, &c.*

381.—*Obs.* 7. In any gender or number, adjectives are sometimes used in the sense of adverbs, to express a circumstance of time, place, order, manner ; as, ἔπεσον ἀγχηστίνοι, *they fell near each other* ; ἀφίκετο δευτεραῖος—τριταῖος, *he came on the second—third day, 662*. So in Latin, *qui creatur annuus*. Cæs.

EXCEPTIONS.

382.—*Exc.* 1. An adjective is often put in a different gender or number from the substantive with which it is connected, tacitly referring to its *meaning* rather than to its *form*, or to some other word synonymous with it, or implied in it ; as,

κόριον καλλίστα,

a most beautiful girl.

ὦ ἀγαθὴ ψυχή,

O brave soul.

ληστήριον πῦρ ἐπιφέροντας,

a band of thieves bringing fire.

383.—*Exc. 2.* A collective noun in the singular may have an adjective in the plural, and in the gender of the individuals which form the collection; as, *βουλὴ ἡσυχίαν εἶχεν—οὐκ ἀγνοῦντες*, *the COUNCIL kept peaceable—not BEING IGNORANT.*

So in Latin, *maxima pars*—in *flumen acti sunt*. Lat. Gr. 279.

384.—*Exc. 3.* In the dual number, the Attic writers sometimes join a masculine adjective with a feminine noun; as, *τούτω τῷ ἡμέρᾳ*, *these two days.*

385.—*Exc. 4.* An adjective masculine, in the superlative degree, is sometimes joined to a feminine noun, to increase the force of the superlative; as, *αἱ κόραι μελάντατοι*, *VERY BLACK pupils.* Also, a masculine adjective is joined with a feminine noun, when the plural is used for the singular, and when a chorus of women speak of themselves; thus, Medea says of herself, *καὶ γὰρ ἡδίκημένοι σιγησόμεθα, κρείσσωνν νικώμενοι*, *though INJURED I will be silent, YIELDING to superior powers.*

386.—*Exc. 5.* An adjective in the masculine gender may be joined with a noun denoting a female, if the attention is drawn to the idea of a *person* without regard to the *sex*.

387.—*Exc. 6.* A substantive dual may have an adjective plural; and *vice versa*, a substantive plural, when *two* is denoted, may have an adjective dual; as, *φίλας περὶ χεῖρε βάλωμεν*, *let us embrace*; *δύο χάσματα ἐχομένῳ ἀλλήλων*, *two successive chasms*; lit. *two CHASMS ADJOINING each other.*

388.—*Exc. 7.* The adjectives *ἕκαστος*, *ἄλλος*, in the singular, are put with nouns in the plural, to intimate that the objects expressed by them are spoken of individually and distributively; as,

<i>οἷδε ἕκαστος ἐδέχοντο δέκα,</i>	THEY EACH received ten.
<i>ἠρώτων δὲ ἄλλος ἄλλο,</i>	THEY asked SOME one thing
	and SOME another.

So in Latin, *Quisque pro se queruntur*. Liv. Lat. Gr. 281.

389.—*Exc. 8.* Plural adjectives sometimes agree with their substantives in gender and number, and govern them in the genitive case; as,

οἱ παλαιοὶ τῶν ποιητῶν, *the ancient poets.*

So also among the Attic writers in the singular; as,

διατρῖβον τὸν πολλὸν τοῦ χρόνου, *spending MUCH TIME.*

390.—*Exc. 9.* Instead of agreeing with its substantive, the adjective is sometimes put in the neuter gender, and the substantive following it in the genitive (461); as, *εἰς τοσοῦτον τόλμης*

(for *τοσαύτην τόλμην*), to such a pitch of boldness. The abstract noun is sometimes used instead of the adjective; as, *βάθος γῆς*, depth of earth, instead of *βαθεῖα γῆ*, deep earth. 374.

391.—*Exc.* 10. Proper names in the singular, are sometimes accompanied by the adjectives *πρῶτος*, *πᾶς*, and others in the neuter plural, as predicates or in apposition; as, *Λάμπων, Αἰγυνητέων τὰ πρῶτα*, *Lampon, THE CHIEF of the Aeginetæ*; *πάντα δὲ ἦν τοῖσι Βαβυλωνίοισι Ζώπυρος*, *ZOPYRUS was indeed EVERY THING to the Babylonians*.

392.—*Exc.* 11. Demonstrative pronouns in the neuter singular, may refer to nouns of any gender which do not express a person; and in the neuter plural, to persons as well as things, and to the singular as well as to the plural; as, *περὶ ἀνδρίας, ἐπὶ πόσῳ ἂν αὐτοῦ (ἀνδρίας) δεξαίῳ στέρεσθαι*; *concerning MANLY FORTITUDE, for how much would you consent to be deprived of IT?* *τοῖς εἰς ταῦτα ἐξαμαρτάνουσι*, *who offend against THESE*, *seil. τοὺς παῖδας καὶ τὰς γυναῖκας*, *wives and children*.

So also with the adjectives *πλεῖον*, *πλεῖω*, *μείον*, &c.; as, *ἰπείας μὲν ἄξει οὐ μείον δισμυρίων*, *he will bring not less than twenty thousand horse*; *lit. he will bring HORSEMEN not FEWER than twenty thousand*.

393.—§ 132. COMPARATIVES AND SUPERLATIVES.

1. The comparative is used when two objects or classes of objects are compared; the superlative, when more than two are compared.

2. The positive is sometimes used in a comparative sense, and is followed by the infinitive; as, *ὀλίγοι συμβαλεῖν*, *too few to fight*.

3. When one quality is compared with another in the same subject, the adjectives expressing these qualities are both put in the comparative degree connected by *ἢ*; as, *πλουσιώτερος ἢ σοφώτερος*, *more rich than wise*. So in Latin, *decentior quam sublimior fuit*. Tacit. Lat. Gr. 474.

4. The comparative is sometimes made by joining *μᾶλλον* with the positive; and, for the sake of emphasis, sometimes with the comparative; as, *μᾶλλον ὀλβιώτερος*, *more happy*.

5. The superlative is often used to express a very high degree of a quality in an object, but without comparing it with any

other; as, *ἀνὴρ φιλοτιμότατος*, a *very ambitious man*; *πρῆγμα ἐηθέστατον*, a *very foolish thing*. 168.

6. The superlative is often strengthened in signification by adding certain adverbial words and particles; such as, *πολλῶ, μακρῶ, πολὺ, μαλίστα, πλείστον, ὅχα, ὥς, ὅπως, ὅτι, ἦ, &c.*; as, *πολλῶ ἀσθενέστατον*, *much the weakest*; *ὃς ἄριστος*, *eminently the best*; *ὥς τάχιστα*, *as quickly as possible*; *οὕ πλείστον χρόνον*, *as long time as possible*. Also by the numeral *εἰς*; as, *εἰς ἀνὴρ βέλτιστος*, *a man of all others the best*.

For the construction of the comparative and superlative degrees, as it respects government, see 472 and 482.

§ 133. ADJECTIVE PRONOUNS.

394.—SPECIAL RULE. Adjective pronouns agree with their substantives in gender, number, and case.

395.—*The Definite, αὐτός.*

For the import and use of the *Definite* pronoun *αὐτός*, see § 62. In construction it is often similar to the demonstratives, 396–5.

1. When used as a personal pronoun, *αὐτός* takes the gender and number of the noun for which it stands, and the case which the noun would have in its place. Sometimes, however, like the adjective (382), it takes the gender and number of a synonymous substantive, or of one that expresses the *meaning* of that for which it stands; as, *μαθητεύσατε πάντα τὰ ἔθνη βαπτίζοντες αὐτούς*, “*teach all NATIONS baptizing THEM*,” where *αὐτούς* is put for *ἀνθρώπους*, which expresses the *meaning* of *ἔθνη*.

Note. This observation applies to all adjective pronouns used without, and instead of, the substantives, to which they refer.

396.—*Demonstratives.*

2. The Demonstratives are used without a substantive, only when they refer to a noun, or pronoun, or substantive clause in the proposition going before, or in that coming immediately after.

3. When two persons or things are spoken of, *οὗτος*, *this*, refers to the latter; *ἐκεῖνος*, *that*, to the former. In the same

manner are sometimes used *ὁ μὲν, ὃς μὲν*, referring to the former, and *ὁ δέ, ὃς δέ*, referring to the latter; sometimes *vice versa*.

4. The demonstratives *οὗτος* and *ὅδε* are generally distinguished thus; *οὗτος* refers to what immediately precedes, *ὅδε* to what immediately follows; as, *ταῦτα ἀκούσας, having heard these things; ἔλεγε τάδε, he announced as follows*.

5. The demonstrative words are frequently used in a kind of *apposition* with a noun, or pronoun, or part of a sentence in the same proposition. This is done, 1. for the sake of emphasis, or, at the beginning of a sentence, to call the attention more particularly to what is to be said; as, *τί δ' ἐκεῖνα φῶμεν, τὰς πένσις τε καὶ ἐρωτήσεις, what shall I say AS TO THESE THINGS question and interrogation?* LONG. *τί ποτ' ἐστὶν αὐτό, ἡ ἀρετή; what is virtue?* In such cases the pronoun is commonly in the neuter gender. 2. If the parts of a sentence immediately related, are separated by intervening clauses, the pronoun, being introduced in the *last part*, in apposition with the distant word in the *first*, brings them as it were together; as, *ἀλλὰ θεοὺς γε τοὺς αἰὶ ὄντας καὶ . . . τούτους φοβούμενοι μήτε ἀσεβὲς μηδὲν ποιήσῃτε*, "but THE GODS who are eternal, and whose power and inspection extend over all things, and who preserve the harmony and order of the universe free from decay or defect, the greatness and beauty of which is inexplicable — fearing THESE, do nothing wicked."

6. When that with which the demonstrative stands in apposition is a sentence, or part of a sentence, it is put in the neuter gender, and is often connected with it by *ὅτι* or *ὥς*; as, *οἶδε τοῦτο, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία κείμενα ἐν μέσῳ, but he knows THIS well, that all these places are openly before them*.

The sentence is sometimes so arranged that the clause with *ὅτι* stands first; as, *ὅτι δ' εἶχε πτερά, τοῦτ' ἴσμεν, but we knew THIS, that he had wings*. This construction, so common in Greek, is seldom if ever used in Latin.

7. *Οὗτος*, with *καί* before it, is used in the latter clause of a sentence, in an adverbial or conjunctive sense, to call the attention more particularly to the circumstance which it introduces, and may be rendered "*and that*," "*and truly*," "*indeed*," "*although*," &c., as the sense may require; as, *οὗτοι γὰρ μόνον Ἰώνων οὐκ ἄγουσι Ἀπατούρια, καὶ οὗτοι κατὰ φόνου τιw σκῆψιν, for these alone of the Ionians do not celebrate the Apaturia, AND THAT under pretext of a certain murder; lit. and these (do so) under pretext, &c.* *Ἐνταυθὸς καὶ ταύτης νεκρᾶς*,

εἴ τις λέγει τοῦνομα, πέθρικε, *if any one mentions the name of a woman, ALTHOUGH (i. e. and THAT woman being) DEAD, he shudders.*

But when the pronoun is less definite, not referring to any particular substantive in the preceding clause, but to something expressed in it, it is put in the neuter plural, and may generally be rendered "*especially*," "*although*," &c.; as, Σὺ δέ μοι δοκεῖς οὐ προσέχειν τὸν νοῦν τούτοις, καὶ ταῦτα σοφὸς ὢν, *but you do not seem to me to give your attention to these things, ALTHOUGH being wise.* Expressions of this kind are doubtless elliptical, ποιεῖς or some such word being understood, and may be rendered "*and these things you do.*" Indeed, it is sometimes expressed; thus, in Dem. pro Phor., after reproaching Apollodorus with his dissolute conduct, he adds, καὶ ταῦτα γυναῖκα ἔχων ποιεῖς, *AND THESE THINGS YOU DO, having a wife*; which, without ποιεῖς, might be rendered "*THOUGH having a wife.*"

Yet sometimes these words seem to have no dependence on any part of the sentence, but are thrown in to call the attention to a special circumstance.

8. The demonstrative pronoun is often joined with adverbs of time and place, to define these circumstances with greater emphasis or precision; as, τὰ νῦν τάδε, *just now*; τοῦτ' ἐκεῖ, *at that very time.*

9. The demonstrative pronouns are sometimes used instead of the personal pronouns ἐγώ and σύ, and, in speaking, when thus used, were probably accompanied with action, so as clearly to point out the person intended. When used instead of the 2d person, they most commonly express contempt. The expression οὗτος εἰμί is equivalent to the Latin *en adsum*, *Lo! here am I.*

397.—*The Indefinite τις.*

10. The indefinite τις, 188, added to a substantive, commonly answers to the English words *a, an, a certain one, any one, &c.*; as, τις ἀνὴρ, *a man, any man, some man.*—Sometimes with a noun it is used *collectively*; as, θρώσκων τις κατὰ κύμα — ἰχθύς, *MANY A FISH bounding through the wave.*—Sometimes *distributively*; as, καὶ τις οἰκίην ἀναπλασάσθω, *and let EVERY ONE build his own house.*

11. With adjectives of *quality, quantity, and magnitude*, especially when they stand without a substantive expressed, or in the predicate, it serves to temper the expression by asserting the existence of the quality in a less positive and unlimited manner,

such as may be expressed by the English words *somewhat, in some degree, rather*; as, *δύσβατός τις*, *SOMEWHAT difficult to be passed*; *δυσμαθής τις*, *RATHER hard to learn*. With numerals it means *nearly, about, &c.*; as, *δέκα τινές*, *about ten*. So also with adverbs; as, *σχεδόν*, *nearly*; *σχεδόν τι*, *pretty nearly*; *πολύ*, *much*; *πολύ τι*, *considerably*; *οὐδέν*, *nothing*; *οὐδέν τι*, *scarcely any thing*.

12. Without an additional adjective, *τις* has the sense of *eminent, distinguished*; as, *εὐχεται τις εἶναι*, *he boasts himself to be SOME GREAT ONE*.

13. In the neuter gender, it is also sometimes nearly redundant, being introduced apparently for the sake of sound. In such cases it is to be considered in the accusative governed by *κατά*, and seems to strengthen the expression; as, *οὔτε τι μάντις ἦν*, *not being AT ALL a prophet*; *μέγα τι καὶ θεοπέσιον τεχνούργημα*, *a work of art EVIDENTLY great and divine*.

398.—*The Interrogative τις.*

14. The interrogative *τις, τί*, is used in asking a direct question; as, *τίς ἐποίησε*; *who did it?* Though sometimes used in the indirect interrogation, *ὅστις* is more common; as, *θαυμάζω τις* (or more frequently *ὅστις*) *ἐποίησε*, *I wonder WHO did it*. Sometimes it is accompanied by the article *ὁ τις, who*; *τὸ τί, what*. *Ὅστις* is always used interrogatively when a person to whom an interrogation is put, repeats it before answering it; as, *αἱ δ' εἰ τις ἀνδρῶν; ὅστις εἶπ' ἐγώ; Μετών, who are you? who art thou? I? Meton.*

15. In the predicate, *τί*, with *ἐστί* following it, is sometimes accompanied by the subject of *ἐστί* in the plural; as, *θαυμάζω τί ὅτι ἐστί ταῦτα*, *I wonder WHAT THESE THINGS are*.

16. The interrogative *τις* is often used independently of other words in the sentence, being governed by *κατά*, or some such word understood, and may be rendered *in what? as to what? &c.*; as, *τῶν τί σοφῶν ἐπιστήμονες*; *IN WHAT SORT of wisdom are they expert?* Sometimes it is used for *διὰ τί*, or *πρὸς τί*, *what? why? on what account?* *ἐνὶ τί*, *for what purpose?* *πῶς τι*, *how?* So, *τί δέ*, *but what?*

399.—*Possessive Pronouns.*

17. The possessive pronoun is in signification equivalent to the genitive of the pronoun from which it is derived, and while, like the adjective, it agrees with its substantive in gender, num-

... the same time often regard it as
... the following modes
... *τοῦ σου νόου*,
... *πατρὸς τε καὶ κλέος*
... in the accusative.
... the pronoun. It
... *αὐτοῦ*.
... *αὐτοῦ*,
... their own

... *αὐτοῦ* ...
... *αὐτοῦ* ...
... *αὐτοῦ* ...

... *αὐτοῦ* ...
... *αὐτοῦ* ...
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... *αὐτοῦ* ...

402.—*Exc. 2. In number.* The article may be put in the plural, when it refers to two or more nouns in the singular (375); as, αἱ Ἀθηναῖαί τε καὶ Ἥρα, *Minerva and Juno.*

403.—OBSERVATIONS.

1. Nouns used *indefinitely* are commonly without the article. In general, the article is prefixed to all nouns *not used indefinitely*. Nouns are made definite by a *limiting word, phrase, or clause*; by *previous mention*, by *general notoriety or distinction*, by *peculiarity of state or relation*, or by *emphasis or contrast*.

2. The article is prefixed to nouns when they designate a class or species; as, ὁ ἄνθρωπος ἐστὶ θνητός, *MAN is mortal.*

3. It is prefixed to abstract nouns when personified, or with a reference to something expressed or understood; as, Ἡ κακία ὑπολαβοῦσα εἶπε, *VICE interrupting said*; τὴν ἀλήθειαν περὶ τούτων, *THE TRUTH concerning these things.*

4. When one noun is predicated of another, the subject of the proposition is generally found *with* the article, and the predicate *without* it; as, ἀσκὸς ἐγένεθ' ἡ κόρη, *THE MAIDEN became a wine-skin.*

5. The article is prefixed to nouns to mark emphasis or distinction; as, ὁ πόλεμος οὐκ ἄνεν κινδύνων, ἡ δὲ εἰρήνη ἀκίνδυνος, *WAR is not without dangers, but PEACE is free from danger*; (here the opposition between ὁ πόλεμος and ἡ εἰρήνη renders both words emphatic, which is marked by the article prefixed;) ὁ ποιητής, *the Poet*, scil. *Homer.*

6. Proper names, when *first* mentioned, are without the article; on *renewed mention*, they generally have it. But the article is never prefixed to a proper name followed by an appellative with the article; as, Κῦρος ὁ βασιλεύς, *Cyrus the king.*

7. The article is generally placed before appellatives, and all words and phrases which are placed *after* a substantive for the purpose of definition or description; such as a *substantive in apposition*, an *adjective*, a *participle*, an *adverb*, a *preposition with its case*; as, Σωκράτης ὁ φιλοσόφος, *Socrates, the philosopher*; οἱ νόμοι οἱ ἀρχαῖοι, *the ancient laws, &c.*

8. Before a participle, the article is to be translated as the relative, and the participle as the indicative mood of its own tense; as, εἰσὶ οἱ λέγοντες, *there are (those) WHO SAY.* But,

9. A participle between the article and its noun is to be regarded as an adjective, and rendered accordingly; as, οἱ ὑπάρχοντες νόμοι, *the existing laws.* So also, other words and phrases between the article and its noun, like an adjective, qualify the

noun, and frequently have a participle understood; as, ἡ πρὸς Γαλάτας μάχη; scil. *γενομένη*, the battle against the Gauls.

10. An adverb with the article prefixed is used sometimes as a noun, sometimes as an adjective; as, οἱ πῆλας, those near, i. e. the neighbours; ἡ ἄνω πόλις, the upper city, 378.

11. Adjectives, participles, adverbs, adverbial particles and phrases, used in the sense of nouns, have the article prefixed; as, οἱ θνητοί, mortals; οἱ κολακεύοντες, flatterers; ἡ αὔριον (scil. ἡμέρα), the morrow; τὸ τί, the substance; τὸ ποιόν, the quality; τὸ πόσον, the quantity; τὸ ὡς, the manner in which, &c.

12. The article without a substantive, before ἀμφί or περί with their case, denotes something peculiar to, or distinguishing the person, place, or thing expressed by the noun; as, οἱ περὶ θήραν, those devoted to the chase, i. e. "hunters;" τὸ περὶ Λάμψακον, the affair at Lampsacus; τὰ ἀμφὶ πόλεμον, what belongs to war; sometimes it is a mere circumlocution for the noun itself; as, τὰ περὶ τὴν ἁμαρτίαν, for ἡ ἁμαρτία.

13. Οἱ περὶ, and οἱ ἀμφί, with a proper name, have the following peculiarities of meaning; viz. 1. the person himself; as, οἱ ἀμφὶ Πριάμον καὶ Πάνθοον, Priam and Panthous; 2. the followers of the person named; as, οἱ περὶ Ἀρχίδαμον, the companions of Archidamus; 3. the person named, and his companions and followers; as, οἱ ἀμφὶ Πεισίστρατον, Pisistratus and his troops.

14. The neuter article in any case prefixed to the infinitive mood (§ 173, I.), gives it the sense and construction of the Latin gerund, or a verbal noun; as, τοῦ φιλοσοφεῖν τὸ ζητεῖν, inquiring is the business of philosophy; τὸ καλῶς λέγειν, the speaking well.

15. In the neuter gender, and in any case which the construction requires, the article is placed, 1. Before entire propositions or quotations in a sentence construed as nouns; as, Ἐτι δὲ τούτων τρίτη διαφορά, τὸ, ὡς ἕκαστα τούτων μιμήσαιο ἂν τις, Moreover there is in these a third difference, viz. the manner in which one should imitate each of these objects; ἐκ δὲ τούτων ὀρθῶς ἂν ἔχοι τὸ "ἔργον δ' οὐδὲν ὄνειδος," but according to these views, the sentiment "labour is no dishonour" would be correct. 2. Before single words quoted or designated in a sentence; as, τὸ δ' ὑμεῖς ὅταν εἴπω, τὴν πόλιν λέγω, when I say you, I mean the state; τὸ λέγω, the word λέγω. But in nouns, the article is commonly in the gender of the noun; as, τὸ ὄνομα ὁ Αἰδης, the name Hades.

16. The article is often prefixed to possessive, demonstrative,

distributive, and other pronouns, for the sake of greater emphasis or more precise definition; thus, *ἐμὸς υἱός*, is merely *a son of mine*; but *ὁ ἐμὸς υἱός*, is *my son*. The following change of signification effected by the article may be noticed:

<i>ἄλλοι</i>	<i>others,</i>	<i>οἱ ἄλλοι</i>	<i>the others, the rest.</i>
<i>ἄλλη</i>	<i>other,</i>	<i>ἡ ἄλλη Ἑλλάς</i>	<i>the rest of Greece.</i>
<i>πολλοί</i>	<i>many,</i>	<i>οἱ πολλοί</i>	<i>the multitude.</i>
<i>πλείους</i>	<i>more,</i>	<i>οἱ πλείους</i>	<i>the most.</i>
<i>αὐτός</i>	<i>himself,</i>	<i>ὁ αὐτός</i>	<i>the same.</i>
<i>πάντες</i>	<i>all,</i>	<i>οἱ πάντες</i>	<i>(after numerals) in all.</i>
<i>ὀλίγοι</i>	<i>few,</i>	<i>οἱ ὀλίγοι</i>	<i>the few, the Oligarchs.</i>

17. When the article is used with *οὗτος* or *ἐκεῖνος*, the pronoun must stand before the article, or after the substantive; as, *οὗτος ὁ ἀνὴρ*, or *ὁ ἀνὴρ οὗτος*, *this same man*.

18. The article is frequently used *alone*, having its substantive *understood*. This is the case when the substantive to which the article refers, being apparent from the connection or sense of the passage, can be easily supplied. The neuter article is often thus used with the genitive of another noun, *χοῖμα, πρᾶγμα, &c.*, being understood:—1. In the singular, to intimate what a person has done, is wont to do, or has befallen him; as, *καὶ τοι δοκῶ μοι τὸ τοῦ Ἰβυκεῖον ἵππου πεπονθέναι*, and *I seem to be in the SAME SITUATION with the horse of Ibycus*. 2. In the plural, to denote every thing that concerns, arises from, or belongs to, that which the substantive expresses; as, *τὰ φίλων δ' οὐδέν*, *THE ASSISTANCE of friends is nothing*; *δεῖ φέρειν τὰ τῶν θεῶν*, *we must bear THE VISITATION of the gods*. In the singular or plural, it is often merely a periphrasis for the substantive; as, *τὸ* or *τὰ τῆς ὀργῆς*, for *ἡ ὀργή*; and an adjective, &c. put with such a periphrasis takes the gender and number of the substantive, and the case of the article; as, *τὰ τῶν διακόνων—ποιοῦμενοι*, *the messengers—considering*.

19. The article combined with *μέν* and *δέ*, has in some degree the force of a pronoun, and is used in a distributive sense,—the article with *μέν* standing in the first member of the sentence, and with *δέ* in the parts that follow; as, *τὸν μὲν ἐτίμα, τὸν δ' οὐ*, *THIS ONE, he honoured, THAT ONE not*; *οἱ μὲν ἐκύβευον, οἱ δ' ἔπινον, οἱ δ' ἐγυμνάζοντο*, *SOME played at dice, SOME drank, SOME exercised themselves*. When governed by a preposition, *μέν* and *δέ* are placed immediately after the preposition; thus, *ἐν μὲν τοῖς—ἐν δὲ τοῖς*.

20. In the Ionic and some other writers, especially Homer

and Herodotus, the article \acute{o} , η , $\tau\acute{o}$, is very frequently used as a *relative*, and sometimes as a *personal* pronoun; as, *Ἀχίλλεα φεύγω τὸν ἰδεῖν αἰσχύνομαι*, *I flee from Achilles whom I am ashamed to see*; *τὸ μὲν ἐτέθαιτο*, *IT (the child) was buried*. 186-2.

§ 135. THE RELATIVE PRONOUN.

404.—**RULE III.** The relative agrees with its antecedent in *gender*, *number*, and *person*; as,

$\eta \gammaυνή \etaν \epsilonἶδμεν,$	<i>the WOMAN WHOM we saw.</i>
$\acute{o} \alphaνήρ \acute{o}s \etaλθε,$	<i>the MAN WHO came.</i>
$\tauὰ χεῖματα \acute{a} εἶχε,$	<i>the THINGS WHICH he had.</i>

405.—1. The antecedent is the substantive, or something equivalent to a substantive (421), in a preceding clause to which the relative refers. Sometimes, however, as in Latin, the relative and its clause is placed before the antecedent and its clause.

406.—2. Strictly speaking, the relative does not agree with the *antecedent*, but with the same word expressed or understood *after* the relative, and with which, like the adjective, it agrees in *gender*, *number*, and *case*, as well as *person*; thus, $\acute{o} \text{ ἵππος } \acute{o}ν \text{ (ἵππον) εἶχε,}$ *the horse which (horse) he had*. Hence, in connecting the antecedent and relative clauses, the following variety of usage occurs; viz.,

1st. The word to which the relative refers is commonly expressed in the antecedent clause, and not with the relative; as, $\acute{o}ντ\acute{o}s \epsilonἰσι \acute{o} \alphaνήρ \acute{o}ν \epsilonἶδες,$ *this is the MAN WHOM you saw*.

2d. It is often *not* expressed in the antecedent clause, and expressed with the relative; as, $\acute{o}ντ\acute{o}s \epsilonἰσι \acute{o}ν \epsilonἶδες \acute{a}νδρα.$

3d. Sometimes, when greater precision is required, it is expressed in both; as, $\acute{o}ντ\acute{o}s \epsilonἰσι \acute{o} \alphaνήρ \acute{o}ν \epsilonἶδες \acute{a}νδρα.$

4th. When the reference is of a general nature, and there is no danger of obscurity, the word to which the relative refers is understood in *both* clauses; as, $\acute{o}ν \etaθέλει \acute{\epsilon}κτανε, \acute{o}ν \etaθέλει \acute{\epsilon}σωσε,$ *whom he would he slew, whom he would he saved alive*. All this variety is common in Latin as well as in Greek. (Lat. Gr. 283.)

407.—3. The antecedent is sometimes implied in a preceding word ; as, οἰκία ἣ ὑμετέρα οἷ γε χρῆσθε, &c., *your house who use, &c.*, where οἷ refers to the personal pronoun implied in ὑμετέρα (399—17).

408.—4. When the relative comes after two words of different persons, it agrees with the first or second person rather than the third ; as, εἰμὶ δ' ἐγὼ βασιλεὺς ὃς τιμῶμαι.

409.—5. When the relative is placed between two substantives of different genders, it sometimes agrees in gender with the latter ; as, τὸ ἄστρον ἣν ὀνομάζουσιν Αἶγα, *the constellation which they call the GOAT.*

410.—6. *Exc.* The relative sometimes takes the gender and number, not of the antecedent noun, but of some one synonymous with it, or implied in it ; as,

1st. θανόντων τέκνων οὗς Ἀδραστός ἤγαγε, *their CHILDREN having died, WHOM Adrastus led.* In this sentence, οὗς refers to παίδων, as synonymous with τέκνων.

2d. πάντων ἀνθρώπων ὃς κέ σευ ἄντι ἔλθῃ, *OF EVERY MAN, WHO shall come against you ;* where ὃς in the singular, referring to a plural antecedent, shows that the *men* are spoken of in the relative clause *individually.*

3d. ὑπὲρ ἀπάσης Ἑλλάδος ὣν πατέρας ἔκτεινε, *for all GREECE, WHOSE fathers she slew ;* where ὣν refers to the meaning of Ἑλλάδος in this sentence ; i. e. the *men* of Greece.

4th. θησαυροποιὸς ἀνὴρ οὗς δὴ καὶ ἐπαινεῖ τὸ πλῆθος, *A MAN increasing in wealth, WHOM even the multitude applaud.* Here, though the antecedent ἀνὴρ is singular, the relative οὗς is plural, because it refers not to an *individual* man, but to the *class* or *kind* of men spoken of.

411.—7. Instead of ὃς the compound pronoun ὅστις is used as a relative after πᾶς, οὐδεὶς, or any word in the singular expressing an *indefinite number*, and ὅσοι after the same words in the plural ; as, πᾶς ὅστις, *every one who ;* πάντες ὅσοι, *all who ;* and if the indefinite is not expressed in the antecedent clause, the use of the relative shows that it is understood, and is to be expressed in the translation ; as, τὰς πόλεις ὅσαι, *all the cities which.* Sometimes it is used simply for ὃς.

412.—8. If no nominative come between the relative and the verb, the relative will be the nominative to the verb.

If a nominative come between the relative and the verb, the relative will be of that case which the verb or noun following, or the preposition going before, usually governs. But,

Attraction of the Relative.

413.—9. *Exc. I.* The relative is often attracted into the case of its antecedent; as,

Examples. 1. *σὺν ταῖς ναυσὶν αἷς* (for αἷς) *εἶχε*, with the SHIPS WHICH he had. 2. *μετασχέτω τῆς ἡδονῆς ἧς* (for ἧν) *ἔδωκα ὑμῖν*, let him share the PLEASURE WHICH I gave you. 3. *μνηστὴρ ὧν ἐπραξε* (for τῶν πραγμάτων ἃ ἐπραξε, 406—4th), being mindful of WHAT he did. 4. *ἀπολαύω ὧν ἔχω ἀγαθῶν*, I enjoy WHAT GOODS I have (406—2d).

Note 1. The rule of attraction seems to have its foundation altogether in euphony; and hence, generally, attractions will be found only where they improve the euphony of a sentence.

Note 2. This construction is sometimes, though very seldom, imitated in Latin; as, *Circiter sexcentas ejus generis cuius supra demonstravimus, naves invenit.* *Cæs.* See Lat. Gr. 298.

414.—10. *Exc. II.* The antecedent is sometimes attracted into the case of the relative; as,

Ἄλλου δ' οὗ τευ οἶδα τεῦ ἂν κλυτὰ τευχῆα δύω, I know not any other person whose renowned armour I could put on. Here ἄλλον is attracted by the relative τεῦ (for τοῦ, 142, used for οὗ, 186—2), from the accusative into the genitive. Lat. Gr. 299.

On this principle are to be construed such sentences as the following: *οὐδένα κίνδυνον ὄντιν' οὐχ ὑπέμειναν*, for *οὐδεὶς ἦν κίνδυνος ὄντινα*, there was no DANGER WHICH they did not undergo; *οὐδένα ἔφασαν ὄντιν' οὐ δακρύοντα ἀποστρέφειν*, for *οὐδεὶς ἦν ὄντιν' ἔφασαν οὐ δακρύοντα*, &c. there was NO ONE WHO, they said, did not return weeping; *τίνας τοὺςδ' ὁρῶ ξένους*, for *τίνες εἰσὶν οὗτοι οἱ ξένοι οὓς ὁρῶ*; who are these strangers whom I see?

415.—11. The relative plural, and in all its cases with *ἐστί* before it, is used for, or rather is the original form of, the adjective *ἐνιοι*, -αι, -α, some (*ἐστί* being sometimes written *ἐνι*); as, *καὶ ἔστι οἱ ἐνύγχανον θωράκων*, and SOME hit breastplates; *ἀπὸ τῶν πολέων ἔστιν ὧν* (i. e. ἐνίων), from SOME cities.

In this construction *ἐστί* is found with *ὅστις*, both singular and plural; as, *ἔστι ὅστις*, some one; *ἔστι οἵτινες*, some.

416.—12. In certain cases, it is used adverbially, some other word being understood; thus, *οὐ*, *where*; *ἤ*, *where, as far as, how, in what manner*; and sometimes thus used, it is preceded by *ἐστὶ*, the two words being used as an adverb; as, *ἐστὶν οὐ* or *ἐνθα*, *sometimes, in some places, in many places*.

417.—§ 136. THE RELATED ADJECTIVE WORDS

οἶος, ὅσος, ἡλικός, &c.

1. The relative adjectives *οἶος, ὅσος, ἡλικός*, like the relative pronoun, always refer to a kindred word before them expressed or understood, implying a *comparison of equality* similar to *talis qualis, tantus quantus*, in Latin (Lat. Gr. 300); as,

τοῖος or *τοιούτος*—*οἶος, such—as.*

τόσος or *τοσοῦτος*—*ὅσος, so many—as.*

τηλικός—*ἡλικός, of such an age or size—as.*

2. The antecedent and relative adjectives both refer to the same substantive, with which they agree in gender and number, while each takes the case required by the construction of the clause in which it stands: thus, DEM. Olynth. I, "As for the rest they are thieves and flatterers, and *τοιούτους ἀνθρώπους οἷους μεθύσθοντας ὀρχεῖσθαι τοιαῦτα οἷα ἐγὼ νῦν ὀκνῶ ὀνομάσαι*, SUCH MEN AS, *when intoxicated, to dance SUCH DANCES AS I dare not name.*

3. The antecedent word is most commonly understood, and the relative is translated with some variety according to the connection in which it stands. The most of the cases in which, e.g. *οἶος* is used for *τοιούτος οἶος*, may be reduced to *three*; viz. 1st, when it stands before a *substantive*; 2d, before an *adjective*; 3d, before a *verb*.

4. FIRST. *Before a substantive*, *οἶος* elegantly takes the case in which its antecedent *τοιούτος* would be, if expressed, and changes the substantive before which it stands into the same case by attraction; thus, *οὐκ ἔστιν ἀνδρὶ οἷῳ Σωκράτει ψεύδεσθαι*, *to lie is not befitting SUCH A MAN AS SOCRATES IS*, for *οὐκ ἔστιν ἀνδρὶ τοιούτῳ οἶος Σωκράτης ἔστιν ψεύδεσθαι*. Again, *χαριζόμενον οἷῳ σοὶ ἀνδρὶ*, *gratifying SUCH A MAN AS THOU ART*, for *ἀνδρὶ τοιούτῳ οἶος σύ (εἷς)*.

In some instances the noun after *οἶος* is not attracted into the

same case with it; as, τῶν (τοιούτων) οἷωνπερ αὐτὸς ὄντων, *they being such as he*.

When the substantive to which οἷος refers is obvious from the connection, it is frequently omitted, as in the preceding example.

5. Sometimes οἷος, with the clause in which it occurs, is apparently unconnected with the sentence. In such cases the connection is to be formed by supplying ὥς or ὅτι; as, ἐμακάριζον τὴν μητέρα (ὅτι) οἷων τέκνων ἐκύρησε, *they blessed the mother (because) she gave birth to (lit. became possessed of) such children*.

Of a similar nature are the Homeric expressions οἱ ἀγορεύεις—οἱ ἔοργας, i. e. ὅτι. οἱ, &c. *BECAUSE you say—BECAUSE you do such things*.

6. The construction is the same when οἷος, or the substantive to which it belongs, is in the *nominative*, or is governed by a *preposition*; as, ἀληθὲς ἄγοντας πένθος (ὅτι τοιούτος) οἷος αὐτοὺς ὁ θύνηρος διέφνυεν, *being truly grieved because SUCH A THUNNY FISH AS THIS escaped them*, Lucian; ἐλπίζοντες πάγχυ ἀπολέσθαι ἐς οἷα κακὰ ἦγον, i. e. ὥς ἐς τοιαῦτα οἷα κακὰ, *expecting total destruction SINCE they were come into SUCH CALAMITIES AS THESE*. In this way that difficult sentence in Thucydides is explained, καὶ μόνῃ (scil. Ἀθηναίων πόλιν) οὔτε τῷ πολέμῳ ἐπελθόντι ἀγανάκτησιν ἔχει, ὑφ' οἷων κακοπαθεῖ, i. e. ὥς ὑπὸ τοιούτων οἷων ἡμεῖς, *and we are now the only state which does not excite indignation in an invading enemy, BECAUSE (OR SINCE) they suffer from SUCH A BRAVE PEOPLE AS WE ARE*.

In all constructions of this kind, the idea will be readily perceived by considering οἷος as put for ὅτι or ὥς τοιούτος. See numerous examples in L. Bos. Ellipses, Gr. 271. Vigerus, Ch. 3. § 8, 9.

7. SECOND. *Before an adjective*, it may be resolved by supplying the infinitive εἶναι; as, εἰ μὲν γὰρ τις ἀνὴρ ἐν αὐτοῖς ἔστι οἷος ἐμπειρος πολέμων, *if any one among them IS SKILFUL IN WAR*, DEM. O. 2. for τοιούτος οἷος εἶναι ἐμπειρος, *is such as to be skilful*, &c.; οἷος ἀριστος, *the best*, for τοιούτος οἷος εἶναι ἀριστος, *such as to be the best*, &c.

8. Οἷος is frequently, however, joined with an adjective in the form of an exclamation or interrogation, apparently without reference to the usual antecedent; as, οἷος μέγας, οἷος χαλεπός, *how great! how difficult!* Thus Lysias, οἷος μέγας καὶ δεινὸς κίνδυνος ἡγωνίσθη, *how great and terrible danger was risked* (scil. for the liberty of Greece). If this and similar sentences, however, are thrown into the assertive form, they readily admit

of the same resolution as the others ; thus, *danger such as to be great and terrible was risked.*

9. THIRD. Joined with the verb εἰμί expressed or understood, and followed by an infinitive, it signifies "*I am of such a kind as, or such as ;*" and, according to the connection in which it stands, may mean "*I am able,*" "*I am wont,*" "*I am ready, or willing,*"—τοιούτος being always understood as an antecedent word ; thus, οὐ γὰρ ἦν οἷος ἀπὸ παντός κερδᾶναι (i. e. τοιούτος οἷος), *FOR HE WAS NOT (SUCH) AS to make gain from every thing ; i. e. he was not willing (or inclined) to do every thing for the sake of gain.*

10. The abbreviated expressions οἷος εἰμι, and οἷος ἔ' εἰμι, are very common, and usually, but not always, observe this distinction ; viz., that the former signifies "*I am wont,*" the latter, "*I am able, I can,*" and is equivalent to δύναμαι ; as, οἷος ἔ' εἰμι τοῦτο ποιῆν, *I can do this.*—In the neuter, it is used impersonally ; as, οἷόν τέ ἐστι, *it is possible.*

11. Sometimes the verb εἰμί is also omitted ; as, ἡ δύνατο ἀκοῦεν ἐκ τοῦ μὴ οἶναι (εἶναι), *or whether he could hear FROM NOT BEING ABLE TO HEAR FORMERLY.*

12. In the same manner τοῖος or τοιοῦτος stands related to οἷος following it, expressed or understood ; as, οὐκ ἂν ὁμιλήσαιμι τοιούτῳ (scil. οἷος αὐτός ἐστι), *I would have no intercourse with SUCH A MAN (scil. as he is).*

13. The neuters οἷον and οἷα, either alone or combined with various particles, and used in a conjunctive or adverbial sense, are, no doubt, elliptical expressions similar to those noticed above, though it may be difficult to resolve many of them in a satisfactory manner. The ordinary meaning of these words will be found in the Lexicons.

418.—*Note.* The observations which have been made on the construction of the related adjectives τοῖος or τοιοῦτος—οἷος, are applicable, almost without exception, to τόσος or τοσοῦτος—ὅσος ; observing that the former relates to the *quality* of objects, the latter to their *number* or *quantity*. The same also may be said of τέλιος—ἡλικίος, of *such an age* or *size*.

§ 137. CONSTRUCTION OF THE NOMINATIVE CASE.

419.—The nominative case is used—

1st. To express the subject of a proposition.

2d. In apposition with another substantive in the nominative (365), or predicated of it (436, 438).

3d. In exclamations ; as, ὦ δυστάλαινα ἐγώ ! *O wretched me !*

4th. Absolutely, or without dependence on any word in the sentence (772) ; as, πολλή γὰρ ἡ στρατιὰ οὖσα, οὐ πάσης ἐστὶ πόλεως ὑποδέξασθαι (αὐτήν), *for the ARMY BEING NUMEROUS, it will not be in the power of the whole state to accommodate them.* Or without a participle, by pleonasm before an affirmation ; as, ὁ Μωϋσῆς οὐκ οἶδμεν τί γέγονεν αὐτῷ, *THIS MOSES, we know not what has become of him.*

§ 138. A VERB WITH ITS NOMINATIVE

420.—**RULE IV.** A verb agrees with its nominative in number and person ; as,

ἐγὼ γράφω,

I write.

ὑμεῖς τύπτετε,

ye strike.

ὀφθαλμῷ λάμπειτον,

his eyes shine.

421.—*Rem.* The subject of a finite verb, if a noun or pronoun, or adjective used as a noun, is put in the nominative. The subject may also be an infinitive mood (719), or part of a sentence ; and to all these this rule applies.

422.—*Obs. 1.* The nominative of the first and of the second person is generally omitted, being obvious from the termination of the verb ; also of the third person, when it may be readily supplied from the context ; as, λέγονσι, *they say.*

423.—*Obs. 2.* The subject is also omitted, when the verb expresses an action usually performed by that subject ; as, σαλπίζει, *the trumpeter sounds* ; ἐκήρυξε, *the herald proclaimed* ; or when it expresses an operation of nature ; as, ὕει, *it rains* ; βροντᾷ, *it thunders.*

424.—*Obs. 3.* Impersonal verbs are usually considered as without a nominative ; still they will generally be found to bear a relation to some circumstance, sentence, clause of a sentence, or infinitive mood, similar to that between a verb and its nominative ; as, ἔξεστί μοι ἀπέραι, *it is lawful for me to depart*, i. e. *to depart is lawful for me* ; χρῆ σε ποιεῖν, *it behoves you to do it*, i. e. *to do it behoves you.* Lat. Gr. 307.

Note.—On the other hand, the subject or nominative is sometimes expressed, and the verb—usually some part of the verb εἶναι—is omitted ; as, Ἑλλήν ἐγώ, *I (am) a Greek.*

§ 139. SPECIAL RULES AND OBSERVATIONS.

I. *Agreement in number.*

425.—RULE 1. A neuter plural commonly has verb in the singular; as,

ζῶα τρέχει, *animals run.*

426.—*Obs.* 1. This construction is more common with the Attic than with the Ionic and Doric writers. But with all, there are many exceptions, especially when the neuter plural signifies persons or animals; as, τοσαῦδε ἔθνη ἐστράτεον, *so many nations went to war.* Homer joins a singular and a plural verb with the same nominative. Odyss. μ. 43. So Xen. Mem. ἄστρα ἀνέφηναν ἃ ἡμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει, *the STARS SHONE FORTH, WHICH SHEW to us the hours of the night.*

427.—*Obs.* 2. Sometimes, also, masculine and feminine nouns in the dual and plural have a verb in the singular; as, οὐκ ἔστιν οἵτινες ἀπέχονται, *THERE ARE NONE who abstain,* ἀχεῖται ὁμφαὶ μελέων, *the voice of melody sounds.*

428.—RULE 2. Two or more substantives singular, taken together, have a verb in the plural; taken separately, the verb must be in the singular; as,

Together, αἰδῶς δὲ καὶ φόβος ἔμφυτοι εἰσι ἀνθρώπων, *Shame and fear are natural to man.*

Separately, σοὶ γὰρ ἔδωκε νίκην Ζεὺς καὶ Ἀπόλλων, *For Jupiter and Apollo gave you the victory.*

429.—*Obs.* 3. To both parts of this rule, however, and especially to the first, there are not a few exceptions; for it often happens that when two or more nouns have a common verb, it agrees with one of them, and most commonly the one next it. Also, if the two nouns are of similar signification, they are in construction considered as one, and the verb follows in the singular; as, Σοὶ δ' ἐπὶ τολμάτῳ καρδίῃ καὶ θυμός, *let your HEART and SOUL dare.*

430.—*Obs.* 4. A substantive in the singular, connected with other words as the subject of a verb, conveying the idea of plurality, has the verb in the plural; as, Πέα παραλαβοῦσα καὶ

τοὺς Κορύβαντας περιπολοῦσιν, *Rhea, having taken with her also the Corybantes, wandered about.* So in Latin; as, *Juba cum Labieno capti in potestatem Cæsaris venissent.* Lat. Gr. 314.

431.—RULE 3. A noun of multitude expressing many as *one whole* has a verb in the singular; as,
ἔξετο λαός, the people sat down.

432.—But when it expresses many as individuals, the verb must be plural; as,

ἠρώτησάν αὐτὸν τὸ πλῆθος, the multitude asked him.

433.—Obs. 5. To both parts of this rule there are also exceptions, and in some cases it seems indifferent whether the verb be in the singular or plural; sometimes both are joined with the same nominative; as, *ἔξετο λαός, ἐρητύθησαν δὲ καθέδρας,* *the people SAT DOWN and KEPT THEIR SEATS.*

434.—RULE 4. A dual nominative may have a plural verb; as,

ἄμφω ἔλεγον, both spake; and a plural nominative, limited to two, may have a verb in the dual.

II. Agreement in Person.

435.—RULE 5. When two or more nominatives are of different persons, the verb takes the *first* person rather than the second, and the *second* rather than the third; as, *ἐγὼ καὶ σὺ εἶπομεν, you and I spoke.*

To this rule there are many exceptions.

III. The Nominative after the Verb.

436.—RULE 6. Any verb may have the same case after it as before it when both words refer to the same thing; as,

ὕμεῖς ἐστὲ το φῶς τοῦ κόσμου, Ye are the LIGHT of the world

437.—Rem. The nominative before is the *subject*, the nominative after the *predicate*—the verb is the *copula*, and is either a substantive or intransitive verb, or a passive verb of naming—from its use called *copulative*.

438.—Obs. 6. This rule applies to the infinitive, whatever be the case of its subject; also to participles, 738 and 752.

439.—*Obs.* 7. When the predicate is an adjective or a participle, without a substantive, it agrees with the subject before the verb, by R. II :—Except as noticed, 378.

440.—*Obs.* 8. In this construction, the verb usually agrees with the *subject* ; sometimes, however, it agrees with the predicate ; as, ἦσαν δὲ στάδιοι ὀκτώ τὸ μεταίχμιον αὐτέων, *the space between them was eight stadia*. So also when the copula is a participle ; as, he usually let go, τοὺς μέγιστα ἐξημαρτηκότας—μεγίστην δὲ οὖσαν (for ὄντας) βλάβην πόλεως, *the greatest offenders BEING (or who are) the greatest INJURY to the state*.

§ 140. II. GOVERNMENT.

441.—GOVERNMENT is the power which one word has over another depending upon it, requiring it to be put in a certain case, mood, or tense.

THE GOVERNMENT OF CASES.

442.—The construction of the oblique cases depends in general upon the following principles ; viz.

1. The *Genitive* expresses that from which any thing proceeds, originates, or begins ; or to which it belongs, as expressed by the English words *of, from, in regard of, in respect of, &c.* viz. as *cause or origin*.

2. The *Dative* is the case of acquisition, and denotes that to which any thing is added, or to or for which it is done ; hence the *end or remote object* to which any action tends. It is also used to express the *cause, instrument, or means*, by which a thing is done, in which sense it usually depends on a preposition expressed or understood.

3. The *Accusative* expresses the *immediate object* on which the action or influence of a transitive active verb terminates ; or of motion or tendency to, expressed by a preposition.

4. The action of a verb may be considered in reference either, 1. to its *immediate object*, i. e. to that on which its action is immediately exerted, and which is always governed in the accusative ; as, δίδόναι ἑμαυτόν, *to give myself* ; or, 2. to a *remote object* (i. e. to one which is not acted upon by the verb, but is merely that to which the action is related in the manner expressed by the case), and is put in the genitive, or dative, or accusative, either after the accusative with a *transitive active verb*, or without an accusative after an *intransitive verb* ; as, ἀπαλλάτ.

την τινὰ νόσον, *to free one from disease*; δίδόναι ἑμάντιον τῇ πόλει, *to give myself to the state*; φείδεσθαι τῶν ἐρίφων, *to spare the kids*; βοηθεῖν τῇ πατρίδι, *to aid* (i. e. to render assistance to) *my country*.

§ 141. THE GENITIVE.

443.—The Genitive is in extensive use in the Greek language, being used in many cases in which the ablative is used in Latin. Its primary, as well as its general and leading idea, is that of *separation* or *abstraction*, *going forth from*, or *out of*, *origin*, *cause*. So that the meaning of the words *of*, *out of*, *from*, is implied in the case itself.

The numerous and diversified uses of this case are reduced by Matthia to the following heads:

444.—I. In Greek, words of all kinds may be followed by other words in the genitive, when the latter class limits, and shews in what respect the meaning of the former is to be taken. When used for this purpose, they may usually be rendered by such phrases as "*with respect to*," "*in respect of*;" thus,

1. *With verbs*; as, ὡς ποδῶν εἶχον, *as fast as they could run*, lit. *as they had themselves* WITH RESPECT TO THEIR FEET; καλῶς ἔχειν μεθης, *to have one's self well* WITH RESPECT TO INTOXICATION; σφάλλεσθαι ἐλπίδος, *to be deceived* WITH RESPECT TO HOPE; κατέαγα τῆς κεφαλῆς, *I am broken* WITH RESPECT TO MY HEAD, i. e. *I have broken my head*.

2. *With adjectives*; συγγνώμων τῶν ἀνθρώπων ἀμαρτημάτων, *forgiving* WITH RESPECT TO HUMAN ERRORS; ἐγγὺς τῆς πόλεως, *near* WITH RESPECT TO THE CITY; γῆ πλεία κακῶν, *a land full of* (i. e. WITH RESPECT TO) EVILS; μεῖζων πατρός, *greater* THAN (i. e. WITH RESPECT TO) HIS FATHER.

3. With all words which represent a situation or operation of the mind, which is directed to an object, but without affecting it; such as *verbs* signifying *to remember*, *to forget*, *to neglect*, &c.; and *adjectives* signifying *experienced*, *ignorant*, *desirous*, &c.

4. With all words which indicate *fulness*, *defect*, *emptiness*, and the like. Under this head fall *adjectives* signifying *full*, *rich*, *empty*, *deprived of*, &c.; and *adverbs* denoting *abundance*, *want*, *sufficiency*, &c.

5. To this principle must be referred the construction of the genitive with the *comparative degree*, 482; with all words denoting *superiority*, *inferiority*, and where a comparison is made with respect to the *value* of a thing; as, ἄξιος τούτου, *worthy of this*, i. e. *equal in value* WITH RESPECT TO THIS; or where the idea of *difference* is involved.

6. When that *with respect to* which a thing is done may also be considered the cause of its being done, the word expressing it is often put in the genitive, and may be rendered "*on account of*;" as, φθονεῖν τινὶ σοφίας, *to envy one* ON ACCOUNT OF WISDOM. Hence it is used with *verbs* signifying *to accuse*, or *criminate*, *to pray*, *to begin*, &c.; and also, without another word, in exclamations.

445.—II. The genitive in Greek is used to express the relation of a *whole* to its *parts*; i. e. it is put *partitively*. Hence it is put with verbs of all kinds, even with those that govern the accusative, when the action does not refer to the whole, but to a *part*; as, ὀπτῆσαι κρεῖων, *to roast SOME OF THE FLESH*; ἐγὼ οἶδα τῶν ἐμῶν ἡλικιωτῶν, *I know SOME OF THOSE OF MY AGE*. Hence, also, it is put with verbs which signify to *share*, to *participate*, &c.

On this principle is founded, the construction of the genitive of the *part affected*, after verbs signifying to *take*, to *seize*, to *touch*, &c. Hence, also, it is put with the *superlative degree*, to express the class of which that one, or those marked by the superlative, form a part.

446.—III. The genitive is used to mark the *origin*, or *cause* from which any thing proceeds; and hence, the person or thing to which any thing *belongs*, whether it be a *property*, or *quality*, *habit*, *duty*, &c. Hence, also, verbs govern the genitive, which express feelings and operations of the mind, which are the *result* of external impressions, or when they denote motions and actions in bodies which are the *effects* of the operation of other bodies. Thus, verbs which express the sensations of *hearing*, *tasting*, *touching*, &c. as well as those which signify to *admire*, to *care for*, to *desire*, &c. are followed by the genitive of the object heard, tasted, touched, admired, or cared for, because it is viewed as the *source*, *origin*, or *cause*, of these sensations and operations. Hence, also, the common rules, that “verbs denoting *possession*, *property*, or *duty*, &c. govern the genitive;” that “the *material* of which any thing is made is put in the genitive;” and that “*one substantive governs another in the genitive*.”

447.—IV. The genitive is also governed by certain prepositions, and by verbs compounded with prepositions; that is to say, when the prepositions may be separated from the verb and placed before the genitive without altering the sense.

448.—V. The genitive is used to determine place and time in answer to the question “where?” “when?” &c. Hence the adverbs οἶ, ποῦ, ὅπου, *where*, which are, in fact, old genitives, and refer to part of place or time in general.

To the general principles contained in these five heads, may be referred all the cases which occur under all the following rules for the genitive.

§ 142. I. THE GENITIVE GOVERNED BY SUBSTANTIVES.

449.—RULE V. One substantive governs another in the genitive, when the latter substantive limits the signification of the former; as,

ὁ θεῶν πατήρ,	<i>the father of gods.</i>
ἄναξ ἀνδρῶν,	<i>king of men.</i>

450.—This rule is founded on the general principle mentioned 444 and 446. In the examples above, the general term *πατήρ* is restricted by the word *θεῶν* governed by it. It is not *any father*, nor the *father of men*, but of *gods*: so *ἄναξ*, not *any king*, but, the king of *men*.

When a noun is restricted by another of the *same* signification, it is put in the *same case* by Rule I. (365).

451.—*Obs.* 1. The noun governing the genitive is frequently understood (367); viz. 1. after the article such words as *υἱός*, *μήτηρ*, *θυγάτηρ*, &c.; as, *Μιλτιάδης ὁ Κίμωνος* (sup. *υἱός*), *Miltiades, the son of Cimon*; *τὰ τῆς τύχης* (sup. *δωρήματα*), *the gifts of fortune*. 2. *Οἶκος* or *δῶμα* after a preposition; as, *εἰς πατρός* (sup. *δῶμα*), *to the house of her father*; *εἰς ἄδου* (*δόμον*), *to Hades*; *ἐν ἄδου* (*δόμῳ*), *in Hades*. 3. After the verbs *εἶμι*, *γίνομαι*, *ὑπάρχω*, &c. See 491 and 446.

452.—*Obs.* 2. When the noun in the genitive signifies a person, it may often be taken in an *active* or *passive* sense; thus, *ἡ γνῶσις τοῦ θεοῦ*, *the knowledge of God*. In this sentence, God may be either the subject or the object of the knowledge spoken of, i. e. the phrase may denote our knowledge of God, or his knowledge of us; *πόθος υἱοῦ*, generally (not *the regret of thy son*, viz. which he has, but) *regret FOR THY SON*; *ἀνδρὸς εὐμένεια τοιοῦδε*, *good will TOWARDS such a man*. Lat. Gr. 334.

453.—This passive sense of the genitive is more common when the governing noun is derived from a verb which usually governs the dative, and when the one substantive is in one sense the cause, and in another the object, of that which is expressed by the other substantive; as, *νεκρέων δωρήματα*, *offerings (not of, but) TO THE DEAD*; *εὐγματα Παλλάδος*, *prayers TO PALLAS*; *ἡ τῶν Πλαταιέων ἐπιστρατεία*, *the march AGAINST THE PLATÆANS*.

454.—Nouns thus derived, however, are more frequently followed by the dative; as, *ἡ Μουσέων δόσις ἀνθρώποισι*, *the gift of the Muses TO MEN*; sometimes by the preposition *εἰς* with the accusative; as, *θεῶν εἰς ἀνθρώπους δόσις*, 518.

455.—*Obs.* 3. Many substantives derived from words which govern the genitive, are often followed by a genitive governed by the force of the primitive contained in the derivative; thus, *ἐλευθερος πόνου* (466), *free from labour*; hence, *ἐλευθερία πόνου*, *freedom from labour*; *κρατεῖν ἡδονῶν* (511), *to be superior to pleasures*; *ἐγκρατεία ἡδονῶν*, *mastery over or moderation in pleasures*; *ἀκρατεία ἡδονῶν*, *subjection to or want of moderation in pleasures*; *ἐπικούρημα τῆς χιόνος*, *protection against the snow*.

456.—*Obs.* 4. Sometimes the genitive after a substantive is governed not so properly by the substantive as by a preposition understood. These generally express the *material* of which a thing is made, or the *author* or *source* from which it proceeds (617); as, *στέφανος* (ἐξ) *ἀνθέμων*, a crown of flowers; *χαλκοῦ ἀγαλμα* (scil. ἐκ), a helmet of brass; *πένθος* (ἀπὸ) *δαιμόνων*, grief sent from the gods; (*ὑφ'*) *Ἡρας ἀλατεῖαι*, wanderings caused by Juno.

Note. In this way, perhaps, the examples, *Obs.* 3 (455), may be resolved; as, *ἐλευθερία* ἀπὸ πόνου.

457.—*Obs.* 5. A noun in the genitive, after another of the same kind, denotes either the highest pre-eminence, or the lowest inferiority; as, *βασιλεῖ βασιλέων*, to the king of kings; *δοῦλον*, a slave of slaves.

458.—*Obs.* 6. A number of substantives followed by the genitive of a noun, or by a possessive adjective formed from it, are often put, by a kind of circumlocution, for the noun itself. The chief of these are, *βία*, *ἰς*, *μένος*, strength; *κῆρ*, the heart; *φόβος*, fear; *πῆρας*, *τέλος*, *τελευτή*, the end; *δέμας*, a body; *κάρα*, *κάρηνον*, *κεφαλή*, the head, &c.; as, *βία Κάστορος*, for *Κάστωρ*, Castor; *βίη Ἡρακλεΐη*, for *Ἡρακλῆς*, Hercules; *τέλος θανάτου*, for *θάνατος*, death; *Ἰοκάστης κάρα*, for *Ἰοκάστη*.

459.—*Obs.* 7. Sometimes one substantive governs two different genitives in different relations; as, *ὑπέδνε τῶν Ἰώνων τὴν ἡγεμονίην τοῦ πρὸς Δαρεῖον πολέμου*, he assumed the leading OF THE IONIANS IN THE WAR AGAINST DARIUS; *τῶν οἰκείων προσηλακίσεις τοῦ γήρως*, insults OF RELATIONS TO OLD AGE.

460.—*Obs.* 8. The Attics use a noun in the genitive, preceded by a neuter article, for the noun itself; as, *τὸ τῆς τύχης* for *ἡ τύχη*, fortune; *τὰ τῶν βαρβάρων* (for *οἱ βάρβαροι*) *ἄπιστά ἐστι*, THE BARBARIANS are not to be trusted.

461.—**RULE VI.** An adjective or article in the neuter gender, without a substantive, governs the genitive; as,

τὸ πολλὸν τῆς στρατῆς, the greatest part of the army.
τὰ τῆς τύχης, the gifts of fortune.

462.—*Obs.* 9. The adjective in the neuter gender is either itself considered as a substantive (390), or as having a substantive understood, which is properly the governing word.

463.—RULE VII. A substantive added to another, to express a quality or circumstance belonging to it, is put in the genitive ; as,

ἀνὴρ μεγάλης ἀρετῆς, a man of great virtue.

464.—Obs. 10. The substantive in the genitive has commonly an adjective with it, as in the example above, but sometimes not ; as, *πόλεμος οὐκ ὀπλῶν ἀλλὰ δαπάνης, a war, NOT OF WEAPONS, but OF MONEY.* But,

465.—Obs. 11. The substantive expressing the quality or circumstance of another, is more commonly put in the accusative governed by *κατά* or *διά* expressed or understood ; as, *ἀνὴρ σπονδαῖος τὸν τρόπον, a man of ingenuous DISPOSITION.*

§ 143. THE GENITIVE GOVERNED BY ADJECTIVES.

466.—RULE VIII. Verbal adjectives, and such as signify an affection or operation of the mind, govern the genitive ; as,

*ἀνθρώπων δηλήμων,
ἔμπειρος μουσικῆς,*

*hurtful to men.
skilled in music.*

467.—Rem. The principle on which this rule is founded is contained in 444—I. 1, 2. But others suppose that the foundation of the principle, as well as of the rule, is to be sought in the ellipsis of a preposition, such as *περί*, which is sometimes expressed ; as, *περὶ τῶν τεχνῶν ἐπιστήμων, skilled in the arts.* However plausible this supposition may be, it militates strongly against it that we have the same rule in Latin in which there is no preposition that governs the genitive. The stronger probability is, that the rule in both languages is to be referred to the same general principle already mentioned.

468.—Under this rule are comprehended,

1. Adjectives denoting action or capacity, which are derived from verbs, or corresponding to them, especially those in *τος*, *κος*, and *ηριος*.

2. Many adjectives compounded with *α* privative (327—1, 1st) ; as, *ἀθέατος καὶ ἀνήκοος ἀπάντων, without seeing or hearing of any thing.*

3. Participles used in an adjective sense, especially among

the poets ; as, *πεφυγμένος ἀέθλων*, free from troubles ; *οἰωνῶν εἰδώς*, skilled in augury.

Note. These, however, are often followed by the accusative ; as, *εἰδὼς ἀθιμιστία*, skilled in wickedness.

4. Adjectives expressing a state or operation of mind ; as, *desire, aversion, care, knowledge, ignorance, memory, forgetfulness, profusion, parsimony*, and the like.

5. Adjectives derived from, or of a similar signification with verbs which govern the genitive ; as, *ἐπικούρος ψύχους, σκότου*, κ. τ. λ. *serviceable against cold, darkness, &c.*

469.—RULE IX. Adjectives signifying plenty or want, &c., govern the genitive (444-4) ; as,

<i>μεστὸς θορύβου,</i>	<i>full of confusion.</i>
<i>ἐρημος ἀνδρῶν,</i>	<i>destitute of men.</i>

470.—Under this rule are comprehended,

1. Adjectives of *fulness, plenty, and want ; value, dignity, worth*, and the contrary.

2. Adjectives expressive of *power, eminence, superiority*, and their opposites ; also, of *participation, diversity, separation, peculiarity*, or *property*, and the like.

3. Adjectives followed by the *genitive of the cause* ; as, *ἀθλιὸς τῆς τύχης*, miserable on account of fortune.

471.—*Note.* Adjectives of plenty and want sometimes govern the dative ; as, *ἀφνειὸς μήλοις*, abounding in fruits

472.—RULE X. Partitives, and words placed partitively, comparatives, superlatives, interrogatives, indefinites, and some numerals, govern the genitive plural ; as,

1. <i>τῶν ἀνθρώπων οἱ μὲν σοφοί,</i>	<i>of the men SOME were wise,</i>
<i>οἱ δ' οὐ,</i>	<i>OTHERS not.</i>
2. <i>οἱ παλαιοὶ τῶν ποιητῶν,</i>	<i>the ancient poets.</i>
3. <i>ἐν τῶν πλοίων,</i>	<i>one of the ships.</i>
4. <i>πρῶτος Ἀθηναίων,</i>	<i>the first of the Athenians.</i>
5. <i>ὁ νεώτερος τῶν ἀδελφῶν,</i>	<i>the younger of the brothers.</i>
6. <i>ἐχθιστος βασιλέων,</i>	<i>most hated of kings.</i>

473.—*Rem.* For the principle of this rule, see 445. It has also been supposed that the genitive under this rule is properly governed by *ἐκ* or *ἀπό*. The same remark made 467 is also applicable here, and for the same reason; viz. that the same rule holds in Latin, which has no preposition governing the genitive.

474.—*Obs.* 1. All words are denominated *partitives* which express a part of any number or class of objects, the whole being expressed by the noun following it in the genitive.

475.—*Obs.* 2. The genitive after the partitive is sometimes governed by the preposition *ἐκ* or *ἐξ*; as, *ἐξ ἀπασῶν ἡ καλλίστη*, *the most beautiful of all*:—and sometimes, instead of the genitive, there is found a preposition with another case; as, *καλλίστη ἐν ταῖς γυναιξί*, *fairest among women*; so in Latin, *justissimus in Teucris*. Lat. Gr. 360.

476.—*Obs.* 3. Instead of the genitive, the case of the partitive is sometimes used; as, *τοὺς φίλους τοὺς μὲν ἀπέκτεινε*, *SOME OF HIS FRIENDS he slew*.

477.—*Obs.* 4. The partitives *τις* and *εἷς* are sometimes omitted; as, *φέρω σοι στολὴν τῶν καλλίστων* (sc. *μίαν*), *I bring you A VERY EXCELLENT ROBE*; *ἤθελε τῶν μενόντων εἶναι* (sc. *εἷς*), *he desired to be ONE OF THOSE who remained*. On this principle is explained such phrases as *ἐστὶ τῶν αἰσχροῶν* (sc. *εἷς*), *for ἐστὶ αἰσχρός, he is base* (literally “one of the base”).

478.—*Obs.* 5. Partitives agree in *gender* with the substantives which follow in the genitive. When two substantives follow in the genitive, the partitives, &c. commonly agree with the former, but sometimes with the latter.

479.—*Obs.* 6. Collective nouns are governed by partitives in the genitive singular.

480.—*Obs.* 7. Adjectives in the positive *form*, but conveying a superlative *sense*, on the principle of this rule govern the genitive plural; as, *ἔσχατος πάντων*, *the most excellent of all*; *δία Θεάων*, *goddess of goddesses* (i. e. *supreme goddess*); *δία γυναικῶν*, *most excellent of women*. *Δαίμονι ἀνδρῶν*, *Good sir*. Also nouns compounded with *α* in a privative sense; as, *ἄχαλκος ἀσπίδων*, *unarmed with brazen shields*.

481.—*Obs.* 8. On a similar principle an adjective in the genitive plural sometimes accompanies substantives of all kinds, in order to mark the class to which the person or thing mentioned belongs; as, *τροχὸς τῶν κεραμεϊκῶν*, *a wheel OF THE CLASS OF THE EARTHEN*, i. e. *an earthen wheel*; *πέλεκυς τῶν ναυπηγικῶν*, *an axe OF THOSE BELONGING TO SHIP-BUILDERS*, i. e. *a ship-builder's axe*.

482.—RULE XI. The comparative degree, without a conjunction, governs the genitive; as,

γλυκίων μέλιτος, *sweeter than honey.*
 κρείσσων οἰκτιροῦ φθόγου, *envy is stronger than pity.*

483.—*Rem.* The principle of this rule is stated 444-5. There is not the same objection to the usual explanation of this rule, by supplying the preposition *πρό* or *ἀντί*, that is stated 467. Yet the analogy of the cases already referred to are opposed to this explanation, and seem to render it more proper to refer to the general principle above stated. At the same time it must be noticed, that after the comparative degree the genitive is sometimes governed by one of these prepositions expressed; as, οἷσιν ἡ τυραννὶς πρό ἐλευθερίας ἦν ἀσπαστότερον, *to whom tyranny was MORE AGREEABLE THAN LIBERTY*; but this will not decide in favour of explaining the construction under this rule by supplying the preposition, any more than it did in the other, 475.

484.—*Obs.* 9. The conjunction *ἢ*, *than*, after the comparative is usually followed by the same case that precedes it; as, ἐπ' ἀνδρας πολὺν ἀμείνονας ἢ Σκύθας, *against men much braver than the Scythians*. Sometimes, however, it is followed by the nominative, if εἰμί, or another word, can be supplied; as, τοῖς νεωτέροις ἢ ἐγώ, *to those younger than I am*.

485.—*Obs.* 10. After the comparative, *ἢ* is sometimes followed by an infinitive with or without *ὥς* or *ὥστε*; as, κακὰ μείζω ἢ ὥστε ἀνακλαίειν, *evils too great to excite my tears*; νόσημα μείζον ἢ φέρειν, *affliction too great to bear*.

486.—*Obs.* 11. The comparative without *ἢ* (*than*) is followed by the genitive according to the rule; as, φωνὰ γλυκερώτερα μελικήρῳ, *a voice sweeter than honey-comb*.

487.—*Obs.* 12. The genitives *τούτου* and *οὗ*, governed by a comparative, are often followed by an explanation with *ἢ*; as, οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας, ἢ πατρὸς ἐσθλοῦ καγαθοῦ πεφυκέναι, *there is no greater honour to children than this (viz. than), to be descended from a brave and virtuous father*.

488.—*Obs.* 13. The infinitive mood or part of a sentence being equivalent to a noun (714), is sometimes governed in the genitive by a comparative; as, τὸ φυλάξαι τ' ἀγαθὰ τοῦ κτησάσθαι χαλεπώτερον ἐστί, *to preserve property is MORE DIFFICULT THAN TO GAIN IT*.

489.—*Obs.* 14. Words which *imply* a comparison, govern the genitive on the same principle; these are

1st. Such words as express *difference*; as, *περισσός*, *δεύτερος*, *ὑστερος*; also, *διάφορος*, *ἕτερος*, *ἄλλος*, *ἄλλοιος*, *ἄλλότριος*.

2d. Multiplicative numbers; as, διπλάσιος, τριπλάσιος; as, διπλάσιον δεῖ ἀκοῦεν τοῦ λέγειν, *one should hear TWICE AS MUCH AS HE SPEAKS.*

490.—*Obs.* 15. The superlative is sometimes used for the comparative, and is then subject to the same rules; as, (with the conjunction) λῶστον ἢ τὸ Φλέγρας πεδίον, *better than the plain of Phlegra*; (without the conjunction) σεῖο δ' οὔτις ἀνὴρ μακάρτατος, *no man is happier than you.*

§ 144. THE GENITIVE GOVERNED BY VERBS.

491.—**RULE XII.** The person or thing to which any thing *belongs*, is put in the genitive after εἰμί, γίνομαι, ὑπάρχω; as,

ἔστι τοῦ βασιλέως,

it belongs to the king.

εἶναι ἐαυτοῦ,

to be his own (master).

τοῦ καλῶς πολεμεῖν τὸ ἐθέλειν ἔστι,

alacrity is necessary to fight well; i. e. belongs to it.

492.—*Rem.* For the principle of this rule, see 446. Consistently with this, in constructions of this kind, a substantive may be considered as understood, which is the governing word. Lat. Gr. 365.

493.—*Obs.* 1. Yet here also we have the genitive governed directly by a preposition expressed, indicating that from which the quality, &c. proceeds; as, οὐκ ἔστι πρὸς πόλεως, *it is not proper for the state*; lit. *it is not a thing PROCEEDING FROM the state.* On this principle are to be explained such sentences as the following; οὐκ ἄγαμαι τοῦτ' ἀνδρὸς ἀριστεύουσ, *I do not approve this IN A PRINCE*; i. e. πρὸς ἀνδρός, &c. *from a prince*; τοῦτο ἐπαινῶ Ἀγησιλάου, *I commend this IN AGESILAUS*; τοῦτο μέμφομαι μάλιστα ἡμῶν, *this they blame chiefly IN US*

494.—**RULE XIII.** Verbs expressing the operation of the senses, govern the genitive; as,

κλῦθί μεν,

hear me.

μή μου ἅπτου,

touch me not.

495.—*Exc.* 1. Verbs of seeing govern the accusative; as, Θεὸν ὄψονται, *they shall see God.*

496.—*Exc.* 2. In the Attic dialect, all verbs of sense govern the accusative; and sometimes, though very rarely, in the other dialects; as, ἤκουσα φωνήν, *I heard a voice*; σπλάγχνα ἐπάσαντο, *they tasted the entrails*.

497.—*Obs.* 2. The principle on which verbs under this rule, and some of those that follow, govern the genitive, is, that the word in the genitive, following the verb, expresses that which is viewed as the *origin* or *cause*, in some way or other, of the sensation, or of the act or state expressed by the verb, 446.

498.—*Rem.* If, after verbs which usually govern the genitive, the genitive is governed by a preposition interposed, the preposition generally corresponds to the idea of *origin* or *cause*, &c. expressed by the genitive (as, ἀπό, πρὸς, and the like); and thus, instead of militating against the principles stated above, it adds its own force to that of the genitive, giving emphasis and distinction to the sentence. But to suppose from this, that when the genitive follows a verb, it is always governed by a substantive or preposition understood, besides being wholly unnecessary on the principles already stated, serves only to destroy the original and characteristic simplicity of the language, and to render its construction perplexed and intricate.

499.—**RULE XIV.** Verbs signifying an operation of the mind, govern the genitive; as,

θαυμάζω σοῦ,

I admire you.

ἀμέλεις τῶν φίλων,

you neglect your friends.

500.—*Rem.* Verbs which come under this rule govern the genitive on the principles stated, 444–3 and 446. Examples occur also in Latin; see Lat. Gr. 369. It applies generally to verbs which signify

1. *To pity, to spare, to care for, or neglect*; as, ἐπιμελεῖσθαι, φροντίζειν, ἀλεγίζειν, ἀμελεῖν, ὀλιγορεῖν.
2. *To remember or forget*; as, μνᾶσθαι, μνημονεύειν, λανθάνεσθαι, &c. with their compounds. But these frequently govern the accusative.
3. *To consider, to reflect, to perceive, or understand*; these also govern the accusative.
4. *To admire, to aim at, to desire or to loathe, to revere or to despise.*

501.—*Obs.* 3. Many of these verbs used transitively (i. e. signifying to cause the operation of mind they express), govern the accusative of the person with the genitive of the object; as, ὑπέμνησέν ἐ πατρός, *he put him in mind of his father*; ἔγευσας με εὐδαιμονίας, *you have caused me to taste of happiness*. Verbs

thus used are sometimes denominated *causative* or *incentive verbs*, and hence the—

502.—RULE. Causative verbs govern the accusative of the person with the genitive of the thing.

503.—RULE XV. Transitive verbs govern the genitive when they refer to a *part* only, and not to the *whole* of the object ; as,

ἐπὶ τοῦ ὕδατος, *he drank of the water.*

504.—This construction depends on the principle stated, 445, or we may consider the expression elliptical, and supply some such word as *μέρος*, a *part*, or *τι*, *some*, as the direct object of the verb, and that which governs the genitive according to Rules V. and VI.

505.—To this rule belong more especially such verbs as signify,

1. *To share, participate, or impart*, which, with the genitive of the thing, frequently govern the dative of the person to whom it is imparted ; as, μεταδίδωμι τῷ ἀδελφῷ τῶν χρημάτων, *I share the property with my brother.*
2. *To receive, obtain, or enjoy* ; as, τιμῆς ἔλαχε, *he gained honour* ; ἐὰν λάβωμεν σχολῆς, *if we get leisure.*
3. Verbs signifying *to take, to seize*, and their contraries ; *to touch, or to carry*, especially in the middle voice, with the accusative of the *whole*, govern the genitive of the *part affected* ; ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, *they seized ORONTES BY THE GIRDLE.*

506.—Exc. Some verbs, such as λαμβάνομαι, μετέχω, κληρονομέω, λαγχάνω, τυγχάνω, sometimes govern the accusative of the thing ; κληρονομέω with the accusative of the thing, governs also the genitive of the person from whom it is received ; as, ἐκληρονόμησε τοῦ πατρὸς τὰ κτήματα, *he inherited his possessions from his father* ; sometimes it governs the genitive of both

507.—RULE XVI. Verbs of *plenty* or *want, filling* or *depriving, separation* or *distance*, govern the genitive (444–4) ; as,

ἐνδορεῖ χρημάτων, *he abounds in riches.*
 χρυσοῦ νηυσάσθω νῆα, *let him fill his ship with gold.*
 δεῖσθαι χρημάτων, *to be in want of money.*

508.—Under this rule there may be comprehended verbs which express the general idea of *separation*, or which signify—

1. *To beg or entreat* ; as, *δέομαί σου*, *I beg of you*.
2. *To bereave or deprive* ; as, *στερέω*, *ἀποστερέω*.
3. *To deliver, loose, or set free* ; as, *ἐλευθερόω*, *λύω*, *ἀπαλλάσσω*.
4. *To escape* ; as, *ἐκφεύγω*, *ἀλύσκω*.
5. *To keep off, to hinder, or prevent, to desist* ; as, *κωλύω*, *ἐρητεύω*, *ἔχω* (scil. *τινὰ τινός*), *εἴργομαι*, &c.
6. *To differ from, to be distant, to abstain* ; as, *διέχω*, *ἀπέχω*, *διαλλάττω*, *διαφέρω*, *ἀπέχομαι*. But some verbs of differing govern also the dative ; as, *διαφέρω σοι*, *I differ from you*.
7. *To separate, repel, or drive away* ; as, *χορίζω*, *διορίζω*, *ἀμίνω*, *ἀγείρω*, *διώκω*, &c.
8. *To make way for, or retire from, to resign* ; as, *εἶκω*, *ὑποχωρέω*, *ὑπάγω*, *συγχωρέω*.
9. *To err, to cause to err* ; *ὑποπλανάομαι*, *ἀποτυγχάνομαι*, *ἀμαρτάνω*, *πλανάω*.
10. *To cease, to cause to cease* ; as, *παύω*, *παύομαι*, *λήγω*, &c.
11. *To deceive, frustrate, or disappoint* ; as, *ψεύδομαι*, *πταίω*, *σφάλλομαι*, &c.

509.—*Obs. 5.* Many of these are transitive ; and with the genitive of the remote object, govern the accusative of the direct object ; thus, under No. 3, *σε τοῦδ' ἐλευθεροῦ φόνον*, *I clear you of this murder* ; *ἀφαιρεῖσθαι*, *to deprive*, sometimes governs the accusative and genitive, sometimes two accusatives, and sometimes the accusative and dative.

510.—*Obs. 6.* The genitive after these verbs, whether transitive or intransitive, is sometimes governed by a preposition intervening, the effect of which is, to give emphasis to the expression ; as, *ἐλευθερώσας τὴν Ἑλλάδα ἀπὸ Μήδων*, *having liberated Greece from the Medes*, 498.

511.—**RULE XVII.** Verbs of *ruling, presiding over, excelling*, and the contrary, govern the genitive (444–5) ; as,

πολλῶν ἔθνων ἄρχειν, *to rule over many nations.*
τῶν πραγμάτων ἐπιστατεῖν, *to have the superintendence of affairs.*

512.—The verbs which come under this rule are those which signify,

1. *To rule* ; as, ἄρχω, κραίνω, δεσπόζω, δυναστεύω, ἐξουσιάζω, ἀνθεντέω, κατακυριεύω.
2. *To reign* ; as, τυραννέω, βασιλεύω, ἀνάσσω.
3. *To lead* ; as, ἡγέομαι, ἡγεμονεύω, στρατηγέω.
4. *To preside over* ; as, ἐπιστατέω.
5. *To survive, or to be over* ; as, περιέμι.
6. *To surpass, or excel* ; as, πρωτεύω, υπερβαίνω, περιβάλλω, διαφέρω, περιγίνομαι.
7. *To begin, i. e. to be first, to lead the way* ; as, ἄρχομαι ; so ἄρχω, ἐπάρχω, κατάρχω.
8. The contrary are such as signify to be ruled, led, presided over, &c. ; to obey, to be inferior to, to be overcome.

513.—*Obs.* 7. Some verbs govern the genitive by the force of a noun implied in them ; thus, τυραννέειν is equivalent to τύραννος εἶναι ; and hence ἐτυράννευε Κορίνθου, he was king of Corinth, is equivalent to τύραννος ἦν Κορίνθου.

514.—*Obs.* 8. Many verbs under this rule sometimes govern the dative ; as, ἀνάσσω, σημαίνω, κρατέω, ἡγέομαι, ἡγεμονεύω, ἄρχω : and sometimes the accusative.

515.—**RULE XVIII.** Verbs of *buying, selling, estimating*, and the like, govern the genitive of the *price* (648) ; as,

ἀνησάμην τοῦτο πέντε δραχμών, *I bought this for FIVE DRACHMÆ.*

τῶν πόνων πωλοῦσιν ἡμῖν πάντα τὰγάθα οἱ θεοί, *the gods SELL every good thing to us for LABOUR.*

ἄξιούται διπλῆς τιμῆς, *he is thought worthy OF DOUBLE HONOUR.*

516.—*Rem.* The genitive in this construction is properly governed by ἀντί understood, sometimes expressed. The price is sometimes put in the dative with the preposition ἐπί, and sometimes in the accusative with the preposition πρὸς. 649.

N. B.—For the construction of the genitive with the accusative, see § 151 ; also, for the genitive governed by *adverbs*, see § 164, 165 ; by *prepositions*, § 168, and as used to express certain *circumstances*, § 156, 157, and from § 160 to § 163.

§ 145. CONSTRUCTION OF THE DATIVE.

517.—The dative has, in general, two significations :

1. It is used to express the *remote object to which any quality or action, or any state or condition of things tends, or to which it refers*. This tendency is usually expressed in English by the words *to* or *for*. As thus used, it corresponds to the dative in Latin, and is subject to nearly the same rules.

Rem. To this general character of the dative may be referred a use of this case common in the best Greek writers, when the dative of the person to whom the thing spoken of may, in some way or other, be interesting, is thrown in, without any dependence for its construction on any word in the sentence, and when the sentence as regards syntax is complete without it. In such cases the dative is said to be *redundant*. But though it is so in respect of construction, it is not so in respect of effect, as it imparts a touch of feeling and sentiment easily felt, but not so easy to express in a translation. Thus, ἡ μήτηρ ἔα σε ποιεῖν ὅ,τι αὐτῇ βούληται, ἢ αὐτῇ μακάρις ᾗς (Plat. Lys.), *thy mother permits thee to do whatever thou pleasest, in order that thou mayest be happy (to HER)*. The αὐτῇ is added with reference to the feelings of the mother. The datives μοί and σοί are very often used in this way. Thus, Oedip. Tyr. 2. τίνας ποθ' ἔδρας τάσδε μοι θαάξετε; where μοί intimates the mournful interest the good king felt in the scene before him. In Xen. Cyr. Cyrus addressing his mother, says, οἶμαι σοι ἐκτινους—νικήσειν &c. *I have no doubt that I will easily surpass these*; where σοί intimates the delightful interest an affectionate mother might be supposed to feel in the event anticipated. So in Latin, *Quo tantum MIHI dexter abis*, Virg. Æneid V. 162. Lat. Gr. 377-3.

2. It is used to express that *with which any thing is connected as an accompaniment, cause, instrument, manner, means, or end*. This connection is usually expressed in English by such words as *with, by, from, in, for, or on account of*. Used in this way, it corresponds to the ablative in Latin, both in meaning and construction.

§ 146. THE DATIVE AFTER SUBSTANTIVES.

518.—RULE XIX. Substantives derived from verbs which govern the dative, sometimes govern the dative also ; as,

ἡ τοῦ θεοῦ δόσις ὑμῖν,	<i>the gift of God to you.</i>
ἡ ἐν τῷ πολέμῳ τοῖς φίλοις βοήθεια,	<i>the assistance of (i. e. rendered to) friends in war.</i>
ἐς ἀντιλογίαν τοῖς ξυμμάχοις,	<i>for the contradiction of your allies :—</i>

Because δίδωμι, βοηθέω, and ἀντιλέγω, govern the dative.

519.—*Obs.* 1. The dative often follows a substantive in the sense of the genitive, for which construction, with examples, see 533.

520.—*Obs.* 2. The dative sometimes depends on an adjective and substantive joined together, but chiefly on account of the adjective; as, *κλειὸν θάλος πατρί*, *illustrious offspring to the father*.

521.—*Obs.* 3. The dative sometimes follows a substantive, not, however, as implying possession, but where the idea of adaptation or design is implied; as, *χερσὶν πόνος*, *labour for the hands*; i. e. adapted for, designed for, suited to.

522.—*Obs.* 4. The dative is also put with substantives to express the idea of companionship, being governed probably by *σύν* or *ὁμοίως* understood; as, (*σύν*) *ὑπεύθυνος εἰ τοῖς ἄλλοις*, *you are responsible, AS WELL AS (OR equally with) THE REST*.

§ 147. THE DATIVE GOVERNED BY ADJECTIVES.

523.—**RULE XX.** Adjectives signifying profit or disprofit, likeness or unlikeness, govern the dative; as,

<i>ὠφέλιμος τῇ πόλει,</i>	<i>profitable to the state.</i>
<i>ὁμοῖος τῷ πατρί,</i>	<i>like his father.</i>

524.—The dative after such adjectives, expresses the object to which the quality expressed by the adjective refers; and hence, all adjectives in which such a reference is involved, are followed by the dative of the object to which they relate. In this class, besides those mentioned in the rule, may be reckoned,

1st. Adjectives signifying *usefulness, friendliness, equality, suitability, resemblance, ease, fitness, agreement*, and the like, with their contraries. Hence, *ὁ αὐτός*, *the same*, and sometimes *εἷς*, *one*, and *τοιούτος*, *such*, are followed by the dative; as, *τὰ αὐτὰ (ταῦτά) πάσχω σοι*, *I suffer THE SAME THINGS WITH YOU*—(so in Latin, *Invitum qui servat, idem facit occidenti*. Hor. *He who preserves a man against his will, acts the SAME PART WITH THE MAN WHO KILLS HIM*); *ὃς ἐμοὶ μιᾷς ἐγένετ' ἐκ μητέρος*, *who was OF THE SAME (OF ONE) MOTHER WITH ME*; *λόγους τῷ*—*τοιούτους λέγειν*, *to speak SUCH words AS HE WOULD*.

Exc. Adjectives signifying *likeness, equality, &c.* are sometimes followed by the object of comparison, *not in the dative, but in the same case with the adjective*, and connected with it by the conjunction *καί*; as, οὗτός γε ὁ λόγος ἔμοιγε δοκεῖ ἂν ὁμοίος εἶναι καὶ πρότερος (instead of εἶναι τῷ προτέρῳ), *this argument would seem to me at least to be like the former*. So also the nominative is used after the adverbs ὁμοίως, ἴσως, κατὰ ταῦτά; as, οὐχ ὁμοίως πεποιήκασιν καὶ Ὅμηρος, *they have not done like HOMER*; κατὰ ταῦτά οὗτος ἤχησε καὶ κιθάρα, *he sounded just as a HARP*. These constructions are probably to be resolved thus: οὗτός γε ὁ λόγος καὶ πρότερος δοκεῖ, &c.; οὗτος καὶ κιθάρα ἤχησε, &c.

- 2d. Adjectives compounded with *σύν*, *ὁμοῦ*, and *μετά*, signifying *with*; as, *σύντροφος, ὁμορος, μεταίτιος τινί*, &c.; — yet sometimes these govern the genitive.
- 3d. Some adjectives derived from verbs which govern the dative, govern the dative also; as, *ἀκόλουθος, ἀκολουθητικός, διάδοχος*.

525.—*Obs.* 1. There are many adjectives which govern either the genitive or dative; as, *ὅμοιος, like*; *ἴσος, equal*; *ὁμώνυμος, of the same name*; *ὁμοπάτριος, of the same father*; *ὁμομήτριος, of the same mother*; *σύντροφος, educated together*; *συνήθης, familiar*; *ἰσόρροπος, of the same force*; *κοινός, common*; *πλουσίος, ἀφνειός, rich*; *εὐπορος, abundant*; *ἐνδεής, poor*; *ἐνοχος, ὑπόδικος, ὑπεύθυνος, exposed, obnoxious*; *οἰκεῖος, familiar*; *ὄνιος, to be sold*; *δοῦλος, a slave*; *ἐλεύθερος, free*; as, *ὅμοιος τοῦ πατρός, or τῷ πατρί, like his father*; *ὁμώνυμος τοῦ πατρός, or τῷ πατρί, of the same name with his father*.

526.—*Obs.* 2. It has been observed (202, *Obs.* 1), that the verbal adjectives in *τός* and *τέος* have a passive signification corresponding nearly to the Latin verbals in *bilis* and *dus*. Their construction, when thus used, is also similar; and hence the following

527.—SPECIAL RULE I. Verbals in *τός* and *τέος*, signifying passively, govern the dative of the doer; as,

τοῦτο οὐ ῥητόν ἐστί μοι, *this is not fit to be spoken by me*.
ἡ πόλις ὠφελήτεια σοί ἐστι, *the city ought to be served by thee*.

528.—*Rem.* The dative, however, in this construction, when it is general in its nature, is commonly omitted; as, *τιμητέα ἐστὶν ἡ ἀρετή, virtue must be honoured* (viz. ἡμῖν, by us).

529.—*Obs.* 3. Verbals in *τός*, not signifying passively, govern the case of their own verbs; as, *εἰ τῷ ἐμῷ τάνδρῳ μεμπτός εἰμι*,

if I blame my husband. Soph. Trach.; ἀψανστος ἔγχους, *not having touched the sword.* 202, Obs. 1.

530.—SPECIAL RULE II. The neuter verbal in *τέον*, in the sense of the Latin gerund, with the *dative* of the doer, governs also the case of the verb from which it is derived; as,

ταῦτα πάντα ποιητέον μοι, ALL THESE THINGS *must I do.*
τοῖς μὲν ὑπάρχουσι νόμοις χρηστέον, καινοὺς δὲ εἰκὴ μὴ
θετέον, *we should use the PRESENT LAWS, and not rashly enact*
NEW ONES.

531.—Obs. 4. The doer is sometimes put in the accusative, in which case the necessity involved in the verbal is much weaker than in the ordinary construction; as, οὐ δουλεντέον τοὺς νοῦν ἔχοντας τοῖς κακῶς φρονοῦσι, THE PRUDENT *ought not to obey the unwise*; ἐπισκεπτέον τὰ μὲν αὐτόν, τὰ δὲ γυναῖκα (for αὐτῷ, γυναικί), *some things are to be looked to by HIM, some by his WIFE.* Both are united by Plato, Rep. 5, οὐκοῦν καὶ ἡμῖν νευστέον—ἐλπίζοντας.

§ 148. THE DATIVE GOVERNED BY VERBS.

532.—RULE XXI. The verbs *εἰμί*, *γίνομαι*, and *ὑπάρχω*, signifying *to be*, or *to belong to*, are followed by the dative of the possessor; as,

ἔστι μοι χρήματα, *possessions are (belong) to me*, i. e. *I have possessions.*

Τέλλω παῖδες ἦσαν καλοὶ κάγαθοί, *good children were to Tellus*, i. e. *Tellus had good children.*

533.—Obs. 1. On the principle of this rule may be explained the numerous instances, both in Greek and Latin, in which the dative signifying possession is used with another substantive apparently for the genitive. Thus, Τέλλω οἱ παῖδες is equivalent to Τέλλον οἱ παῖδες, *the children of Tellus*; but the principle of construction is different. In the latter expression, the genitive is immediately governed by the other substantive, οἱ παῖδες, by Rule V., and signifies the children *proceeding from*, and *belong-*

ing to, Tellus. In the former, the dative is not governed by the substantive, but depends on some part of the substantive-verb understood; thus, *Τέλλω οἱ παῖδες (οἱ ὄντες), Tello filii (qui sunt), the children which are to* (belonging, or added to) *Tellus*; or, without a periphrasis, "*the children of Tellus.*" In this manner may be resolved all such expressions as *ὄσσε δέ οἱ, his two eyes*; *θυγάτηρ τέ οἱ, her daughter*; *τῷ Ἀνδραίμονι ὁ τάφος, the sepulchre of Andramon, &c.* Lat. Gr. 380, 381.

534.—*Rem. 1.* This mode of expression with the dative is so nearly synonymous with the more common construction with the genitive, that it appears often to have been a matter of indifference which of them was used; so much so, that a sentence sometimes begins with the one construction and ends with the other; thus, *ἡμῖν δὲ κατεκλάσθη φίλον ἦτορ δεισάντων φθόγγον τε βαρύν*; literally, *the heart to us DREADING his growling voice was broken down.* In this sentence *δεισάντων* refers to *ἡμῖν* as if it were *ἡμῶν* in the genitive. In the following sentence the order is reversed: *τῆς δ' αὐτοῦ λύτο φίλον ἦτορ σήματα ἀναγνώσῃ, her heart was moved when SHE RECOGNIZED the tokens.* Here *ἀναγνώσῃ* in the dative, refers to *τῆς* in the genitive, as if it had been *τῇ*.

535.—*Rem. 2.* In other instances in which the dative follows a substantive apparently for the genitive, the idea of *tendency towards* or of *acquisition* or *addition*, expressed in English by the preposition *to* or *for*, is generally apparent; as, *πατρὶ τιμωρὸν φόνου*, an avenger of your father's murder; plainly an avenger of murder *to* or *for* your father. Indeed, the idea of *possession*, one of the meanings of the genitive, and of *acquisition*, the proper idea expressed by the dative, are so nearly allied as to render the use of the one case for the other not unnatural.

536.—*Obs. 2.* When of two nouns in the dative, the one expresses a *part of*, or something *belonging to*, the other, the latter may be rendered as the genitive, and the construction explained as in *Obs. 1* (533); yet it may be often better to consider them in *apposition*, both depending on the same governing word—the one term being added to limit or define more precisely the more general idea contained in the other; thus, in the sentence, *οὐκ Ἀγαμέμνονι ἦνδανε θυμῷ*, the dative *Ἀγαμέμνονι* may be considered as regularly governed by *ἦνδανε* (548-1), and *θυμῷ* added in *apposition*, more particularly defining the part affected; as, *he did not please AGAMEMNON*; viz. HIS MIND (his feelings). This construction is imitated in Latin (Lat. Gr. 371). So also the following examples:

κόσμον ὃν σφιν ὤπασεν Ζεὺς γένει, an ornament which Jupiter gave TO THEM, viz. THEIR RACE.

μαρτυρεῖ δέ μοι τῇ γνώμῃ, (the oracle) bears witness FOR ME, i. e. FOR MY OPINION.

537.—In the following sentence, instead of the second dative, we have the accusative with *κατά*; viz., ἦδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνεται βουλή, *but this counsel seemed best to me in respect of my feelings*; i. e. *this counsel pleased me most*.

538.—*Rem.* 3. The correctness of this view of the construction is also rendered more probable from the fact, that the same apparent tautology is used when the word to be limited or defined is connected with words which govern the accusative; as, τί δέ σε φρένας ἔκτε πένθος; *what grief has invaded your mind?* Where, instead of saying that *σε* is the accusative used for the genitive *σοῦ* according to one mode of resolution, or that *φρένας* is governed by *κατά* understood according to another, it appears better to consider *σε* as the general direct object, and *φρένας* as in apposition, defining more precisely the part affected as in the above examples; thus, “*what grief has come upon you*: viz. *your mind*.” So in other instances; as,

Τρῳᾶς δὲ τρόμος ἐπῆλυθε γυῖα ἕκαστον, *trembling came upon the Trojans, EVERY ONE IN THEIR LIMBS.*

τὸν γὰρ λίπ' ὅσπερ ἄνθος ἀγῆνωρ, *the noble soul left him; viz. HIS BODY.*

ἐρρινεὸν τάμνε νέους ὄρπηκας, *he cut the WILD FIG TREE, ITS YOUNG BOUGHS.*

539.—*Obs.* 3. The dative of some participles and adjectives is joined with the dative after the third person of *εἶμι* or *γίνομαι*, for the verb itself; these are such as *βουλόμενος, ἰδόμενος, ἀχθόμενος, προσδεχόμενος, ἄκων, ἄσμενος, &c.*; as, εἴ σοι βουλομένῳ ἐστί, for εἰ βούλη, *if you are willing*; οὐδὲ αὐτῷ ἄκοντι ἦν, nor was he unwilling; ἡδομένοισιν ἡμῖν οἱ λόγοι γεγόνασι, *we were pleased with your discourse*. This construction has been imitated in Latin; thus, Tacit. Agr. 18, *quibus bellum volentibus erat*, “*who were inclined for war*.” So Sallust, Jug. 100, *uti militibus labos volentibus esset*, “*that the labour might be agreeable to the soldiers*.” See Lat. Gr. 396, Note.

540.—*Obs.* 4. Somewhat similar to this is the construction of the dative with the participle or adjective, expressive of some feeling or emotion, after verbs signifying to come; as,

ἀσμένῃ δ' ἐμοὶ ἦλθε, *he came to me delighted* (scil. with his coming); i. e. *I am delighted that he is come*.

ποθοῦντι προουράνης, *thou comest to me earnestly wishing it*, i. e. *I earnestly wished that thou wouldst come*.

541.—*Obs.* 5. To this rule also belongs the construction of such phrases as τί ἐμοὶ καὶ σοι (scil. κοινόν ἐστι); *what have I to do with thee?* (literally, *what common thing is there to me and you?*) τί πλεον ἐστίν ἐμοί; *what advantage have I from it? what good is it to me?*

542.—RULE XXII. All verbs govern the dative of the object to which their action is directed; as,

<i>εὐχοντο θεοῖς,</i>	<i>they prayed to the gods.</i>
<i>ἀναβλέπειν τινί,</i>	<i>to look up to any one.</i>
<i>Ἀθήνη χεῖρας ἀνέσχον,</i>	<i>they lifted up their hands to Minerva.</i>

543.—*Rem.* 4. This rule may be considered as general, applying to all cases in which a verb expressing action is followed by the dative, the action not being exerted *upon*, but simply directed to the object expressed in the dative. Hence, if the verb is transitive, it will govern also its immediate object in the accusative (584); if intransitive, it will be followed by the dative only. More particularly to this rule belong

544.—I. Verbs expressing action, compounded with *ἐπί*, *πρός*, *εἰς*, *ἀνά*, &c. These prepositions serve to mark more precisely the direction of the action, or state of action, to an object; as, *εἰσέρχεσθαι τινί*, *to come to one*.

545.—*Obs.* 6. These verbs sometimes govern the *accusative* by the force of the preposition with which they are compounded; as, *ἐπεστράτευσεν πόλιν*, *he waged war against the city*, 693.

546.—*Obs.* 7. Hence the dative in this construction generally is equivalent to the preposition *εἰς*, *πρός*, *ἐπί*, &c. with the accusative. Further, to this rule belong

547.—II. Verbs which signify—

1. *To profit or hurt; to please or displease; to reverence or to yield;—to shew; to seem; to appear.*
2. *To favour or assist; and the contrary, to pray to, or entreat.*
3. *To command, exhort, or address; to obey or disobey; to serve or resist.*
4. *To fit or accommodate; to use and resemble.*
5. *To give to, or to trust; to approach, to meet or to follow.*
6. *To reproach with, to censure, to reprimand or rebuke, to be angry with.*

548.—*Exc.* *δέω* or *δέομαι*, *I ask*, governs the genitive; *λίσσομαι* and *λιτανεύω*, always the *accusative*.

549.—*Obs.* 8. Many of these verbs sometimes govern the *dative*, and sometimes the *accusative*, according as their action is viewed by the writer as *directed to*, or *exerted upon*, the object. In the former case they are viewed as intransitive verbs; in the latter, as transitive.

550.—RULE XXIII. Verbs implying *connection* or *companionship*, govern the dative; as,

ὁμιλεῖν τινι, *to associate with any one.*

551.—In this construction, the dative is considered as corresponding to the ablative in Latin (517–2). To this rule belong

1. Verbs compounded with *σύν*, *ὁμοῦ*, *μετά* (with); as, *συνῆν τινι*, *to live with any one.*

2. Verbs after which *σύν*, *ὁμοῦ*, *μετά*, may be supplied consistently with the sense, such as those which signify

(1.) *To follow (with)*, *to converse*, *to mix*, *to be reconciled*, *to dwell (with)*.

(2.) *To contend*, *or strive with*, *or against*, &c.

552.—Obs. 9. Verbs signifying “*to contend*,” &c. in one point of view may come under the principle referred to 543, and hence are sometimes followed by an accusative with *πρός*; but then they signify more properly “*to attack*.”

553.—Obs. 10. If a dative of the *manner* or *instrument* (627) follows the verb *μίγνυμι*, *to mix*, instead of the dative of the person *associated with*, the genitive is used, governed by the word in the dative; as, *Μαῖα Διὸς ἐν φιλότῳ μὲν μὲν γαῖαν*, *Maia BEING EMBRACED BY JUPITER.*

554.—Note. To the principle of this rule may be referred the construction of the dative, expressing *repetition* or *succession*; as, *θύελλα θυέλλῃ, storm upon storm*; *ἄλλον δ' ἂν ἄλλῃ προσίδου*, “*you might see one and then another*” (scil. rushing to the regions of Pluto).

For the dative, construed with the passive voice, see 604.

§ 149. THE DATIVE GOVERNED BY IMPERSONAL VERBS.

555.—RULE XXIV. Impersonal verbs govern the dative; as,

ἔξεστί μοι, *it is lawful for me.*
ἔδοξε αὐτῷ, *it seemed proper to him (i. e. he determined).*

556.—Obs. 1. SPECIAL RULE. *Δεῖ*, *ἐλλείπει*, *διδέχει*, *μέτεστι*, *μέλει*, *ἐνδέχεται*, and *προσέχει*,

with their compounds, govern the dative of a person with the genitive of a thing; as,

δεῖ πολλῶν σοι, *you have need of much.*
μέτεστί μοι τούτου, *I take part in that.*
τί δὲ προσήκει ἐμοὶ Κορινθίων; *what are the Corinthians to me?*

For the principle of this rule, as it respects the genitive, see 505-1.

557.—*Rem.* 1. The dative of the person is frequently omitted.

558.—*Rem.* 2. The nominative, agreeing with the impersonal, is frequently used instead of the genitive; as, διαφέρει τί σοι τούτου, or τούτου; *how does this concern you?*

559.—*Exc.* I. Δεῖ and χρεὶ frequently take the accusative of the person with the genitive of the thing; as,

οὐ γὰρ σὼν με δεῖ θεσπισμάτων, *for I do not want your oracles.*
οὐδὲ τί σε χρεὶ ταύτης ἀφροσύνης, *you have no need of this folly.*

560.—*Obs.* 2. From analogy, the derivative substantives χρεώ, χρεῖα, are often construed with the accusative and genitive; as, ἐμὲ δὲ χρεώ γίνεται αὐτῆς, *I have need of it*; τίς χρεῖα σ' ἐμοῦ; *what need have you of me?*

561.—*Exc.* II. χρεὶ, πρέπει, and δεῖ, *it behoveth*, govern the accusative with the infinitive; as,

χρεὶ (ἡμᾶς) ποιήσασθαι τὴν εἰρήνην, *we ought to make peace.*
σοφωτέρους γὰρ δεῖ βροτῶν εἶναι θεούς, *It behoves those who are wiser than men to be gods.*

562.—*Obs.* 3. The dative is used in certain phrases in which it appears to depend on an impersonal or some other verb understood; viz.,

1st. After ὥς to show that a proposition is affirmed, not as generally true, but only with respect to a certain person; as,

μακρὰν ὥς γέροντι προυστάλης ὁδόν, *you have travelled a long way FOR AN OLD MAN*; scil. ὥς φαίνεται γέροντι, *long, as it appears to an old man.*

ἐπεὶ περ εἰ γενναῖος ὥς ἰδόντι, *but since thou art noble IN APPEARANCE*; i.e. ὥς εἰκάσαι ἐστὶ ἰδόντι, *as a person having seen you may suppose.*

2d. To express the opinion or judgment of a person with or without ὥς; as, σ' ἐγὼ τίμησα τοῖς φρονοῦσιν ἐγὼ, *I have*

done honour to you ACCORDING TO THE JUDGMENT OF THE WISE ; i. e. ὡς δοκεῖ τοῖς, &c. *as it appears to those who are wise.* Hence the common phrase, ὡς ἐμοί, or ὡς γ' ἐμοί (scil. δοκεῖ), *according to my judgment.*

For the dative governed by adverbs, see 655 and 664.

§ 150. CONSTRUCTION OF THE ACCUSATIVE.

563.—The accusative in Greek, as in other languages, is used to express the immediate object of a transitive active verb, that on which its action is exerted, and which is affected by it ; as, λαμβάνω τὴν ἀσπίδα, *I take* THE SHIELD. When used to express the remote object of a verb, or after verbs properly intransitive, it is governed by a preposition understood.

564.—RULE XXV. A transitive verb, in the active or middle voice, governs the accusative ; as,

γινῶθι σεαυτόν,	<i>know thyself.</i>
ἥραζον τὴν πόλιν,	<i>they plundered the city.</i>
ἀγαθὸν ἄνδρα τιμᾷς,	<i>thou honourst a good man.</i>

565.—Obs. 1. Several verbs in Greek are used in a transitive sense, and have an accusative as their immediate object, which in Latin are considered as intransitive, and followed by some other case. They are chiefly the following ; viz.,

- 1st. πείθω ; as, πείθειν τινά, *to persuade any one.*
- 2d. ὑβρίζω ; as, ὑβρίζειν τινά, *to insult any one ;* sometimes εἰς τινά.
- 3d. ἀδικέω ; as, ἀδικεῖν τινα, *to injure, or do injustice to any one.*
- 4th. Several verbs which signify *to assist, to profit, to injure ;* as, ὠφελέω, ὀνημι, εὐεργετέω, βλάπτω, and with these verbs the adverbs *more, very,* are expressed by the accusative neuter of the adjectives πλείων, μέγας, viz. πλέον, μέγα.
- 5th. The verbs ἀμείβομαι, ἀνταμείβομαι, τιμωρέομαι ; as, ἀμείβεσθαι τινα, *to remunerate any one ;* τιμωρεῖσθαι τινα.

566.—Note 1. Some of these verbs govern other cases, but then they generally convey a different idea ; thus, ὠφελεῖν τινα, *to assist any one ;* ὠφελεῖν τινι, *to be useful to any one.*

567.—Obs. 2. Many verbs are followed by an accusative, not of the object on which the action is exerted, but to which it has

an immediate reference. Verbs thus used are properly intransitive, and the accusative is governed by the force of a preposition in composition with the verb, or understood after it. These are such as the following; viz.,

- 1st. προσκυνέω; as, προσκυνεῖν τινα, to bow the knee to any one, to adore.
- 2d. δορυφορέω; as, δορυφορεῖν τινα, to be a spearsman to any one. So also,
- 3d. ἐπιτροπεύειν, to be a tutor or guardian.
- 4th. λανθάνειν, to escape the notice of, or to remain unknown to.
- 5th. φθάνειν, to come before, prevent, or anticipate.
- 6th. ἐπιλείπειν, to be wanting to, or to fail.
- 7th. ἀποδιδράσκειν, to run away from.
- 8th. ἀπομάχεσθαι, to ward off; ὀμνίναι or ἐπιόρχεω τινά, to swear by any one.
- 9th To these may be added, intransitive verbs expressing some emotion or feeling; as, to be ashamed of, or afraid of, any one; to compassionate any one, &c. &c., which are followed by the accusative of the object; thus, αἰδοῦνται τοὺς ἄρχοντας, they respected the rulers; — τίς αὖν τὰδε γηθήσειεν; who would rejoice at these things? — ἀλγεῖν τι, to be grieved at any thing; — θαρσύνειν τι, to take courage with respect to any thing. The accusative in such cases may be governed by a preposition understood; as, ἐπί, περί, κατά; or by the participle of a transitive active verb, to be supplied; as, ὁρῶν, ἀκούων, &c. seeing, hearing.

568.—*Note 2.* Instead of the accusative, many of these verbs are often followed by a *genitive* or *dative*, according to the rules for these cases.

569.—*Obs. 3. SPECIAL RULE.* The infinitive mood or part of a sentence is often used as the object of a transitive verb instead of the accusative; as,

λέγω πάντα εἰσφέρειν, I say THAT YOU SHOULD ALL CONTRIBUTE.

δειξάτω ὡς οὐκ ἀληθῆ λέγω, let him show THAT I DO NOT SPEAK THE TRUTH.

570.—*Note.* The infinitive is also used instead of the *genitive* and *dative* after verbs governing these cases. 714.

571.—*Obs. 4.* In constructions of this kind, the object of the verb is frequently expressed twice. *First*, in a noun or pronoun

in the case required by the verb, and *Secondly*, in a dependent clause ; as, ἀνθρώπους τε οἶδα οἷα πεπόνθασι ὑφ' ἐρώτας, *I know men what things they have suffered from love* ; Ἰωνας φοβέαι μὴ μεταβάλλωσι, *you fear the Ionians lest they revolt* ; ἀρ' ἐμοῦ μνησθε ὅποια ἐπρασσον ; *do you remember me what things I did ?* This construction is especially common with the demonstrative pronoun in a sort of apposition with the clause which is the object of the verb, 396–5, 6 : it is also sometimes used in Latin (see Lat. Gr. 445, Obs. 2) ; but the English idiom requires these and similar sentences to be rendered as follows : “ *I know what things men have suffered from love* ” — “ *You fear that the Ionians will revolt* ” — “ *Do you remember what things I did ?* ”

572.—Obs. 5. The accusative is often governed by a transitive verb or participle understood ; as, σε δὴ—φῆς δεδρακέναι τὰδε (sc. ἐρωτῶ), *but THEE, (I ask) dost thou confess thou didst these things ?* ὁ δὲ τῇ πορφυρίδᾳ (sc. ἔχων), *the man with (having) the purple robe.*

573.—Obs. 6. In this way, the words ὄνομα, ὕψος, πλῆθος, εὖρος, and others, are frequently construed in the accusative ; as, ἰππόδρομος σταδίου τὸ πλάτος (sc. ἔχων), *a race course (having) THE BREADTH of a stadium.*

574.—Obs. 7. In like manner the accusative, apparently in apposition with an entire proposition, or placed in the beginning of a sentence, to express the *leading idea*, may be considered as depending on some preposition or verb understood ; as, Ἐλένην κτάνωμεν Μενέλεω λίπην πικράν, *let us slay Helen (sc. εἰς, in order to ; or, ποιούντες, causing) bitter grief to Menelaus* ; μητέρα δὲ—ἄψ ἴτω (i. e. περὶ, or κατὰ, μητέρα), *as to your mother—let her return.*

575.—Obs. 8. SPECIAL RULE. An intransitive verb used transitively, governs the accusative ; as,
πολεμεῖν πόλεμον, *to wage war.*

This is done—

1st. When the accusative is a substantive of a similar signification with the word that governs it ; as, ζῆ βίον ἡδιστον, *he lives a very agreeable life.*

Note. To this principle of construction may be referred such phrases as φρονεῖν μέγα (scil. φρόνημα), *to be proud* ; ἀθάνατα μὲν φρόνει (sc. φρονήματα), *think as becometh an immortal.*

2d. When they only signify *to cause* that state or feeling which they express as intransitives ; as, ἦξεεν χεῖρα, *he CAUSED the*

hand TO MOVE FORWARD, i. e. *he stretched out the hand* ; *αι πηγαί ῥέουσι γάλα καὶ μέλι*, the fountains CAUSED milk and honey TO FLOW ; i. e. *the fountains flowed with milk and honey*. So Virgil :

“ Et duræ quercus sudabunt roscida mella.”

576.—*Obs.* 9. A passive verb used in an active sense governs the accusative, 195, *Obs.* 5, and 612 ; as, ἱζογγεται πορείαν, they refused a passage. ✕

§ 151. VERBS GOVERNING THE ACCUSATIVE AND GENITIVE.

577.—Many transitive active verbs, together with the accusative of the direct object, govern also another word to which the action has an indirect or remote reference, in the *genitive*, *dative*, or *accusative*, as the nature of that reference may require.

578.—**RULE XXVI.** Verbs of *accusing*, *condemning*, *acquitting*, and the like, govern the accusative of the person with the genitive of the crime ; as,

διώκομαί σε δειλίας,	<i>I accuse you of cowardice.</i>
ἀπολύω σε τῆς αἰτίας,	<i>I acquit you of this blame.</i>

579.—The genitive after verbs of accusing, is often governed by a preposition or some other word interposed, by which the expression is rendered more emphatic ; as,

ἐγράψατο (με) τούτων αὐτῶν	<i>he accused me of these same things.</i>
ἐνεκα,	
διώκω σε περὶ θανάτου,	<i>I accuse thee of a capital crime.</i>
φεύγειν ἐπ' αἰτίᾳ φόνου,	<i>to be accused of murder.</i>

580.—*Obs.* 1. Verbs of accusing, &c. are such as ἐπέξιμι, γράφομαι, διώκω, ἐπαιτιάομαι, to accuse or criminate ; φεύγω, to be accused, or to defend ; αἰρέω, to gain one's suit ; ἄλωμι, to lose one's suit ; δικάζω, to judge ; λαγχάνω, to commence a suit ; ἐπιλαμβάνομαι and ἀντιλαμβάνομαι, to blame, &c. ἀπολύω, ἀφίημι, ἀποψηφίζομαι, &c. to acquit.

581.—*Obs.* 2. Verbs of this signification compounded with κατά take the *person* in the genitive, and the crime or punish-

ment in the accusative; as, *κατηγοροῦσί σου στάσιν*, *they charge sedition against you*. Sometimes the crime or punishment is also in the genitive; as, *καταγινώσκω σου θανάτου* or *θανάτου*: but the punishment, seldom, except the word *θανάτου*, and the crime, only after *κατηγορέω*; as, *παράνομων αὐτοῦ κατηγορεῖν*.

582.—*Obs. 3.* Verbs of accusing sometimes govern the dative; as, *ἐγκαλῶ σοι προσδοσίαν*, *I accuse thee of treason*.

583.—**RULE XXVII.** Verbs of *hearing, enquiring, learning, &c.* govern the genitive of the person with the accusative of the thing; as,

ἤκουσε τοῦ ἀγγέλου ταῦτα, *he heard these things from the messenger.*

πυνθάνεσθαι τί τιως, *to hear any thing from any one.*

The genitive here is probably governed by *ἀπό* or *ἐκ*.

§ 152. VERBS GOVERNING THE ACCUSATIVE AND DATIVE.

584.—A transitive active verb governs the accusative and dative when, together with the *immediate object* of the action, it is followed by the person or thing in relation to which it was exerted. The more common constructions of this kind are comprehended under the following rule; viz.,

585.—**RULE XXVIII.** Verbs of *comparing, giving, declaring, promising, and taking away*, govern the accusative and dative; as,

ἐπισχνέομαι σοι δέκα τάλαντα, *I promise you ten talents.*

λοιγὸν ἀμῦναι τοῖς ἄλλοις, *to avert the plague from others.*

586.—*Obs. 1.* After verbs of promising, declaring, and the like, the promise or declaration, forming part of a sentence, and sometimes a number of sentences, often stands as the accusative with the dative of the person; as,

Ἀλέξανδρος ἀπέστειλε τοῖς Ἕλλησι θεὸν αὐτὸν ψηφίσασθαι, *Alexander ordered the Greeks to vote him a god.*

εἰπέ μοι τί αὐτῷ χρήσῃ, *tell me what you would do with him.*

587.—*Obs.* 2. Instead of the dative of the person, the accusative with *πρός* is often used, and sometimes without it.

588.—*Obs.* 3. In all constructions under this rule, both in Latin and Greek, the verb, together with the accusative after it, is to be regarded as expressing the amount of what is done to the remote object in the dative. Thus in the expression *narras fabulam surdo*, the words *narras fabulam* express the whole amount of what is done (*surdo*) to the deaf man. With verbs of *taking away*, the English idiom requires the dative to be rendered by *from*; as, *eripuit mihi gladium*, "he forced the sword away from me." On this account, some have supposed that the dative in such expressions in Latin is governed by some such word as *existentem* understood; and others, to obviate the difficulty, have given the Greek an ablative. All this perplexity arises evidently from overlooking the principle of the construction. While the English idiom expresses that *from which* a thing is taken away, the Latin and Greek, with no less elegance, on the general principle of the rule, express in the dative, that to *which* the act of taking away is done. Thus in the above expression, the words *eripuit gladium* together, express what is done (*mihi*) to me. So also Terence: *SENI animam extinguere ipsi*; — *ADOLESCENTI oculos eriperem*, "TO THE OLD MAN, I would put out the breath; — TO THE YOUNG MAN, I would put out the eyes." In Greek, *Θέμιστι δέκτο δέπας*, TO THEMISTIS, *he took away the cup*; i. e. *taking away the cup* was what he did to *Themistis*; according to the English idiom, *he took away the cup FROM Themistis*. [See Hunter's Notes on Liv. B. I. Chap. I. line 2. *Æneæ Antenoreque*, &c.]

589.—*Obs.* 4. Verbs of giving, govern the genitive and dative when their direct object is in the genitive, according to Rule XV.; as, *μεταδίδωμί σοι τῶν χρημάτων*, *I share the property with you*.

§ 153. VERBS GOVERNING TWO ACCUSATIVES.

590.—Many verbs are followed by the accusative not only of the *immediate*, but also of the *remote* object; hence,

591.—RULE XXIX. Verbs of *asking* and *teaching*, *clothing*, *concealing*, *depriving*; *speaking* or *doing well* or *ill* to, and some others, govern two accusatives, the one of a person, the other of a thing; as,

Θηβαίους χρήματα ἤτησαν,	<i>they sought money from the Thebans.</i>
διδάσκουσι τοὺς παῖδας σωφροσύνην,	<i>they teach their youths probity.</i>
τί ποιῶσω αὐτόν;	<i>what shall I do to him?</i>

592.—*Obs.* 1. The *immediate* object of verbs which signify “to do,” or “to speak,” is the action done or the word spoken; the *remote* object is the person or thing to which it is done or spoken; thus,

ποιεῖν ἀγαθὰ (scil. ἔργα) τινα, to do good to any one.
λέγειν κακὰ (sc. ἔπη) τινα, to speak evil of any one.

593.—Instead of these adjectives with verbs of this signification, the adverbs εὖ and κακῶς are frequently joined; thus, κακῶς ποιεῖν τινα, to do a person evil; εὖ λέγειν τινα, to speak well of a person. Sometimes these words are in composition with the verb; as, εὐλογεῖν, κακολογεῖν, εὐεργετεῖν, κακουργεῖν—in which the accusative becomes the direct object, and is governed by the compound transitive verb; as, κακουργεῖν τινα, to maltreat a person. This corresponds to the English mode of expression, to maltreat a person, to eulogize a person.

594.—On the same principle several verbs, such as λουδορῶμαι, λυμαίνομαι, &c. which are usually followed by a dative, frequently take an accusative; as, ὅλην τὴν πόλιν λυμαίνεσθαι, to abuse the whole city.

595.—*Obs.* 2. When a verb admits of either of the words that follow it, as its immediate object, they are both put in the accusative; thus, ἐνδύειν τινα τὸν χιτῶνα, to clothe a person with a tunic, and, to put a tunic on a person, convey the same idea.

596.—*Obs.* 3. A transitive verb, besides the accusative of the immediate object, may be followed by the accusative of a noun of similar signification with itself; as, ὃν Ζεὺς φίλει παντοίην φιλότητα, whom Jupiter loves with great affection; ἐνίκησε τοὺς βαρβάρους τὴν ἐν Μαραθῶνι μάχην, he conquered the barbarians in the battle of Marathon; ὥρκησαν πάντας τοὺς στρατιώτας τοὺς μεγίστους ὅρκους, they BOUND all the soldiers with the greatest OATHS.

597.—*Obs.* 4. When ποιεῖσθαι, with a noun derived from a transitive verb, is used as a circumlocution for the verb itself, it will of course be followed by two accusatives; thus, ποιεῖσθαι τὴν μύθησιν for μανθάνειν; ὑπόμνησιν ποιεῖσθαι for ὑπομνᾶν; ποιεῖσθαι τὴν ἀρπαγὴν for ἀρπάζειν; as, σκενὴ καὶ ἀνδράποδα ἀρπαγὴν ποιήσάμενος, plundering the furniture and slaves; sc. making plunder of, &c.

598.—*Obs.* 5. Verbs which signify to call, or name, choose, reckon, make, constitute, and the like, besides the accusative of the object, take also the accusative of the name, office, character, &c

ascribed to it; as, στρατηγὸν αὐτὸν ἀπέδειξεν, *he appointed him general*. In this construction the verb εἶναι is frequently interposed; thus, σοφιστὴν ὀνομάζουσι τὸν ἄνδρα, or τὸν ἄνδρα εἶναι, *they call the man a philosopher*, 743-2d.

599.—*Obs.* 6. The accusative neuter of pronouns and adjectives is often admitted in this construction, as well as with verbs which govern the genitive or dative, when the accusative of the substantive could not be used; as,

τοῦτό με ἠδίκησε, *he injured me in this.*
τί χρῶμαι αὐτῷ; *for what may I use it?*

600.—*Obs.* 7. Instead of the second accusative, many verbs under this rule frequently take the genitive or dative; and, on the other hand, some verbs which are usually followed by an accusative with the genitive or dative, sometimes take the double accusative; thus, ὃς δὴ πολλὰ καὶ ἀνθρώποις (for ἀνθρώπους) ἐώργει, *who verily inflicted many evils on men*; ἀποστερεῖν τινα τὰ χρήματα, and τῶν χρημάτων, *to deprive a person of his goods*.

601.—*Obs.* 8. The second accusative is often to be explained by a preposition after such verbs as προκαλέω, ἀναγκάζω, ἀποκρίνομαι, and verbs which signify to divide, as, διαιρέω, δάζω, &c.; as, προκαλεῖσθαι τινα (ἐς) σπονδάς, *to invite a person to a treaty*; Κύρος τὸ στράτευμα κατένειμε (εἰς) δώδεκα μέρη, *Cyrus divided the army into twelve parts*.

602.—*Note.* With verbs of dividing, the whole which is divided is sometimes put in the genitive, and the word μέρος, μοῖρα, &c., referred to the verb; as, δώδεκα Πέρσων φυλαὶ διηρρήνται, *the tribes of the Persians were divided into twelve*, for, *the Persians were divided into twelve tribes*; μοίρας δὲ εἶλεν ἕξ καὶ ἰππέων καὶ ὀπλιτῶν, *literally, he divided the parts of cavalry and infantry into six*; i. e. *he divided the cavalry and infantry into six parts*. This construction is imitated in Latin, Cic. de Orat. Deinde eorum generum quasi quædam membra disperiat, *for ea genera quasi in quædam membra, &c.*

§ 154. CONSTRUCTION OF CASES WITH THE PASSIVE VOICE.

603.—The passive voice is usually followed by a genitive of the doer, governed by the prepositions ὑπό, ἐκ, παρά, πρὸς, and consequently, the government of the case falls under the rules for prepositions; as, μὴ νικῶ ὑπὸ τοῦ κακοῦ, *be not overcome of evil*. Sometimes, though very seldom, it follows the preposition in the dative; as, ὑπὸ σατράπαις διοικεῖσθαι, *to be governed by viceroys*.

But instead of this, and equivalent to it, the dative without a preposition is common ; hence the two following rules ; viz.,

604.—RULE XXX. Passive verbs frequently govern the dative of the doer ; as,

ἐπράττετο αὐτοῖς τὰ τῆς πό-	<i>the affairs of the city were con-</i>
λεως,	<i>ducted by them.</i>
πεποιήται μοι,	<i>it has been done by me.</i>

605.—*Note.* This construction most commonly takes place with the perfect passive, and the dative is equivalent to the genitive with ὑπό, which is in common use ; as also πρός, and sometimes παρά, ἐκ or ἐξ, and ἀπό. On the same principle, the verbal adjectives in τός and τέος, having a passive signification, govern the dative of the doer, 528.

606.—RULE XXXI. When a verb in the active voice governs two cases, in the passive it retains the latter case ; as,

κατηγορέομαι κλοπῆς,	<i>I am accused of theft</i>
ἐδόθη μοι πᾶσα ἐξουσία,	<i>all power is given to me.</i>
μουσικὴν μὲν ὑπὸ Λάμπρου	<i>being taught music by Lam-</i>
παιδευθεῖς,	<i>prus.</i>

607.—*Obs.* 1. Any passive verb may be followed by an accusative of similar signification with itself, on the principle laid down 596 ; as, τύπτεται πληγὰς πολλάς, *he is struck with many blows.*

608.—*Obs.* 2. When a verb in the active voice governs the accusative with the *dative of a person*, the passive frequently retains the *former* case, the latter being used as the subject of the verb. Thus, the same idea may be expressed in three different ways ; viz.,

- 1st. With the active voice ; as, ὁ δῆμος ἐπίστευσε Λυκούργῳ τὴν τῆς πόλεως ἐπιμέλειαν, *the people committed the care of the city to Lycurgus.*
- 2d. By the passive voice with the *latter* case ; as, Λυκούργῳ ἐπιστεύθη ὑπὸ τοῦ δήμου ἢ τῆς πόλεως ἐπιμέλεια, *the management of the city was entrusted to Lycurgus.*
- 3d. By the passive voice with the *former* case, according to the *Obs.* ; as, Λυκούργος τὴν τῆς πόλεως ἐπιμέλειαν ὑπὸ τοῦ δήμου ἐπιστεύθη, *Lycurgus was entrusted with the management of the city by the people.*

The following are examples of this construction : οἱ ἐπιτετραμμένοι τὴν φυλακὴν, *those entrusted with the watch* ; for οἷς ἡ φυλακὴ ἐπιτετραπτο : τὴν δ' ἐκ χειρῶν ἀρπάζομαι, *she is torn from my hands* ; for ἡ δ' ἐκ χειρῶν ἀρπάζεταιται.

609.—Hence, also, such phrases as the following : Αἰθίοπες παρδαλέας ἐνυμμένοι, *the Ethiopians girded with panthers' skins* ; λείπει δέλτον ἐγγεγραμμένην ξυνθήματα, *he leaves a tablet inscribed with writings* ; because in the active voice it would have been ἐνάπτειν Αἰθίοπεσι παρδαλέας—ἐγγράφειν ξυνθήματα δέλτῳ. The accusative, in almost all such cases, may be explained by supplying κατά. This construction is not used in Latin, except in a few instances, which are manifest Græcisms ; e. g., *inscripti nomina regum flores*, “flowers inscribed with the names of kings.” Lat. Gr. 525.

610.—*Note.* This construction, used in Latin only as a Græcism, is common in English with such verbs as, *to ask, teach, offer, promise, pay, tell, allow, deny*, and the like ; as, *He allowed me great liberty* ; passively, *great liberty was allowed me*, or, *I was allowed great liberty*. So, “They were offered (to) me,” or, “I was offered them.” See Analytical and Practical English Grammar, 812, 813. Crombie's Etymology, p. 270.

611.—*Obs. 3.* On the same principle *the part affected* (505–3), is often put in the accusative after the passive voice ; thus, instead of τὸ τραῦμά μου ἐπιδεῖται, *my wound is bound up*, the genitive is changed into the nominative to the verb, and the nominative or part affected into the accusative ; thus, (ἐγὼ) ἐπιδέομαι τὸ τραῦμα, *I am bound up AS TO MY WOUND* ; Προμηθεὺς ἐκείρετο τὸ ἥπαρ, literally, *Prometheus was torn out AS TO HIS LIVER* ; i. e. *his liver was torn out*. See also 622.

612.—*Obs. 4.* When the passive is used in a middle sense (195, *Obs. 5*), it becomes deponent, and may be followed by an accusative in the same manner as the active voice ; as, παρεσκευασμένοι πάντα ἐπλεον, *having provided every thing, they sailed* ; ἤννηται πορεῖν, *they refused a passage*, 576.

§ 155. CONSTRUCTION OF CIRCUMSTANCES.

613.—Words and phrases are often thrown in between the parts of a sentence in an adverbial manner, to express some CIRCUMSTANCE connected with the idea of the simple sentence, and which do not depend for their case on any word in the sentence

to which they belong, but on a preposition, or adverb, or other word understood ; as,

ἐξελάυνει σταθμούς δύο εἰς Ἴσσουν, καὶ ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς, *he advanced TWO DAYS' JOURNEY to Issus, and remained there THREE DAYS.*

μεγάλη σπουδῇ πάντα ἐπράττετο, *every thing was done WITH GREAT HASTE.*

Under the general name of circumstances may be included words which indicate, 1. The remote cause or origin, § 156 ; 2. A particular qualification or direction of a general expression, § 157 ; 3. Cause, manner, or instrument, § 158 ; 4. Place, § 159 ; 5. Time, § 160 ; 6. Measure, § 161 ; 7. Price, § 162 ; 8. Exclamation, § 163.

§ 156. I. THE REMOTE CAUSE OR ORIGIN.

614.—**RULE XXXII.** The *cause, source, or origin*, and the *part affected*, are put in the genitive ; as,

μακάριος τῆς τύχης, *happy from his fortune.*
φιλεῖ αὐτὸν τῆς ἀρετῆς, *he loves him on account of his virtue.*
λύκον κρατεῖν ὠτων, *to take a wolf by the ears.*

615.—*Obs.* 1. Instead of the genitive, the accusative is often used, governed by *κατά, διά, &c.* understood.

616.—*Obs.* 2. The circumstance of *cause* expressed by the genitive, differs from that expressed by the dative ; the genitive expresses the remote or moving cause—the dative, the immediate or effective cause.

617.—*Obs.* 3. The *material* of which a thing is made is expressed in the genitive ; as, *σχεδίαι διφθερῶν, rafts made of skins.* See 456.

618.—*Note.* The genitive of the material is considered by some grammarians as depending on *ἐκ* or *ἀπό* understood ; and an argument in favour of this ellipsis is drawn from the circumstance of *ἐκ* or *ἀπό* being sometimes expressed. In all such passages, the preposition seems to contain a more direct reference to the material than could be done by the common construction, especially if a passive participle be likewise used ; as, *ἔδρα ἐξ ἀδάμαντος πεποιημένη, a seat made of adamant.* Sometimes the dative is used for the genitive, when the material of

which any thing is made may be considered also as the means by which it is made; as, αἱ μὲν γὰρ κέρασσι τετείνχται, αἱ δ' ἐλέφαντι, *some were made of HORN, some of IVORY.*

§ 157. II. CIRCUMSTANCES OF LIMITATION.

619.—A particular qualification of a general expression, made in English by the phrase “*in respect of*,” “*with regard to*,” is expressed by the genitive and dative; or, more briefly, as follows:

620.—RULE XXXIII. *Respect wherein* is expressed in the genitive, sometimes in the dative, 444.

I. In the GENITIVE; as,

ἐγγύτατα αὐτῷ ἐμὶ γένους, *I am very near him in respect of kin.*
 δασὺς δένδρων, *thick with trees.*
 πλησίον ἀλλήλων, *near (in respect of) each other.*

621.—The genitive is used:

1. After ἔχει, in the sense of *to be* (se habere), with such adverbs as εὖ, ὡς, ὅπως, πῶς, οὕτως, καλῶς, &c.; as, παιδείας οὕτως ἔχει, *he is so in respect of learning*; καλῶς ἔχειν μέθης, *to be pretty drunk*; ἦκω is used in the same way; as, Τέλλος τοῦ βίου εὖ ἦκων, *Tellus being well advanced in (respect of) life.*
2. After other verbs; as, ἐπείγασθαι ἄρῃος, *to be in haste with respect to the battle.*
3. After adjectives; as, ἄπαις ἀρρένων παίδων, *childless with respect to sons*; i. e. *without male offspring.*
4. With adverbs; as, πρόσω ἀρετῆς ἀνίμειν, *to carry it far with respect to virtue.*
5. With substantives; as, ἀγγελία τῆς Χίου, *the relation concerning Chios.*
6. With entire propositions; as, εἰ πατρὸς νέμει τιν' ἄρῃαν τοῦ καλῶς πράσσειν δοκεῖν, *if he possesses any care of his father, IN RESPECT OF HIS APPEARING TO PROSPER.*

622.—Obs. 1. *Respect wherein* is also put in the accusative governed by κατὰ understood; viz., when the idea expressed by a verb or adjective is to be more accurately determined by an additional circumstance; as, τὸν δάκτυλον ἀλγῶ, *I am pained*

IN MY FINGER; *χερείων οὐ δέμας, οὐδὲ φρένας, inferior neither in BODY nor MIND*; *πόδας ὠκύς Ἀχιλλεύς, Achilles swift OF FOOT.*

623.—*Note 1.* This is the construction so often imitated by the Latin poets; thus, *Os humerosaque deo similis.* Lat. Gr. 538.

624.—*Note 2.* The accusative in this construction is in signification adverbial, and hence is frequently used as an adverb; thus, *ἀρχήν, above all, originally*; *τάχος, quickly*; *τέλος, finally*; *τὴν πρώτην, at first, &c., κατὰ* being understood. So also such expressions as *τὸ ἐναντίον, on the contrary*; *τὸ λεγόμενον, according to the proverb, &c.*

II. In the DATIVE.

625.—This case is used in a sense nearly similar, to express that *with respect to* which a thing is affirmed *to be* or *take place*. This usage, in Greek, may be illustrated by the following examples:

1. *ἄξιός ἦν θανάτου τῇ πόλει, he was worthy of death, with respect TO THE STATE; i. e. he was guilty of a capital crime against the state.*
2. *καὶ δὴ μεθίεν χαλεποῦτο χόλοιο Τηλεμάχῳ, and now they laid aside their grievous anger against (with respect to) TELE-MACHUS; so ἔγωγε λίσσομαι Ἀχιλλῇ μεθέμεν χόλον, I will pray him to lay aside his anger against ACHILLES.*
3. *τὸ μὲν ἔξωθεν ἀπτομένῳ σῶμα οὐκ ἄγαν θερμὸν ἦν, the surface of the body was not very hot WHEN ONE TOUCHED IT (lit. with respect to one touching it).*
4. *Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν Ἴόνιον κόλπον, Epidamnus is a city on the right hand AS YOU ENTER (with respect to one entering) the Ionian bay.*
5. *δωδεκάτῃ δέ οἱ ἡὼς κειμένῳ, the twelfth day SINCE HE LAY (to him lying).*
6. *Ἡρακλεῖ μὲν δὴ ὅσα αὐτοῖς Αἰγύπτιοι φασὶ εἶναι ἔτεα ἐς Ἀμασιν, the Egyptians themselves tell how many years passed FROM HERCULES (or since the death of Hercules) to Amasis.*
7. *τιμὴν ἀρνύμενοι Μενελάῳ, looking for the advantage (or pleasure) OF MENELAUS.*
8. *ὀρχησάμενοι θεοῖσι, dancing in honour OF THE GODS.*

626.—*Rem.* *Respect wherein* is also sometimes expressed in the dative governed by *ἐν* understood; as

ποσὶ ταχύς,

swift of foot.

§ 158. III. THE CAUSE, MANNER, AND INSTRUMENT.

627.—RULE XXXIV. The *cause, manner, and instrument*, are put in the dative; as,

φόβῳ ἐπραττον,
ἐγένετο τῷδε τῷ τρόπῳ,
πατάσσειν ῥάβδῳ,

I did it from fear.
it happened in this manner.
to strike with a stick.

628.—*Obs. 1.* The CAUSE or *motive* may be considered as *internal* or *external*. The *internal cause* represents the act as proceeding from some particular state or disposition of the subject, or quality residing in it, and contains the answer to the question *from what?* or *whence?* and consequently may generally be rendered *from*: εὐνοίᾳ γ' αὐδῶ, *I speak FROM GOOD-WILL*. The *external cause* represents the action as caused by something without the agent, and may generally be rendered "for," "on account of," sometimes "according to," "in consequence of;" as, *χρήμασιν ἐπαιρόμενος*, *elated with, or in consequence of riches*; *Λεοντινῶν κατοικίσει*, *for (i. e. in order to) the re-establishment of the Leontines*, the motive being rendered *from the end*; *θαυμάζω τῇ ἀποκλείσει μου τῶν πυλῶν*, *I am astonished AT the shutting up of my gates*.

629.—*Obs. 2.* In this construction the dative expresses the nearer or immediate cause, the more remote being usually expressed by the genitive, or by *διὰ* with the accusative (615); as, *ἀσθενείᾳ σωμάτων διὰ τὴν σιτόδειαν ὑπεχώρουν*, *they (the Lacedemonians) gave way, from the weakness of their bodies induced BY WANT OF PROVISIONS*.

630.—*Obs. 3.* The dative of the cause is probably governed by the preposition *ἀμφί*, *περί*, or *ἐπί* understood. Sometimes they are expressed; but whether with or without a preposition, the whole expression is adverbial in its nature; and hence, disregarding its case, a neuter adjective or pronoun is sometimes put in the same construction with it, in the accusative; as, *εἴ τις ὥς μέγα ἦν τὸ σῶμα φύσει, ἢ τροφῇ, ἢ ἀμφοτέρω*, *if the body of a person was large naturally, or by nourishment, or BOTH*.

631.—*Obs. 4.* The dative of the MANNER is governed by *ἐν* or *σύν* understood, and may be considered as adverbial. Hence, perhaps, verbs of punishing are followed by the punishment in the dative; as, *ζημοῦν τινα θανάτῳ, φυγῇ, &c.* *to punish any one WITH DEATH, WITH BANISHMENT, &c.*

632.—*Obs.* 5. The dative of the INSTRUMENT OR MEAN may be a person; as, τοῖς παροῦσιν ἐτείχισεν, *he built the wall BY MEANS OF THOSE WHO WERE PRESENT.* It is also put with *substantives*; as, κινήσεις τῷ σώματι, *motions made WITH THE BODY.*

633.—*Note.* Hence the construction of χρῆσθαι with the dative; that which we *use* being considered as an instrument. On the same principle, the dative is put after other verbs which imply the idea of using; τεκμαιρίσθαι τοῖς πρόσθεν ὁμολογημένοις, *to infer from what was granted*; i. e. *to use as proofs the things formerly granted.*

634.—*Obs.* 6. Instead of the dative, the prepositions ἐν, ἀπό, διὰ, σύν, with their cases, are sometimes used.

§ 159. IV. CIRCUMSTANCES OF PLACE.

635.—The circumstances of place respect *motion to*, or *from*, or *through*, a *place*, and *motion* or *rest in a place*; in all of which the Greek writers generally use a proper name with a preposition; thus, ἐξ Ἀθηνῶν, *from Athens*; εἰς Βριταννίαν, *to Britain*; ἐν Πυλῷ, *in Pylos*; διὰ τῆς πόλεως, *through the city.* But,

636.—**RULE XXXV.** The place *where*, without a preposition, is expressed in the genitive or dative; as,

Ἀργεος, *at Argos*; Μαραθῶνι, *at Marathon.*

637.—*Obs.* 1. In this construction the genitive may be governed by ἐπί or περί; and the dative by ἐν understood. The preposition is also often understood before *common nouns* denoting place; as, ἔρχεσθον κλισίῃν, *they two come to the tent.*

638.—*Obs.* 2. The genitive after εἰς, *to a place*, or ἐν, *in a place*, is governed by a substantive understood; as, εἰς ᾗδον (sc. δόμον), *to Hades*; ἐν Ἀργεος (sc. πόλει), *at Argos*, 451.

639.—*Obs.* 3. The terminations θι and σι, added to a noun, denote *AT a place*; as, ἀγρόθι, *in the country*; Θήβησι, *at Thebes*; —δε and σε, *TO a place*; as, Ἀθίναςδε, *to Athens*; κλιπῆρδε, *to the tent*; —θεν and θε, *FROM a place*; as, κλισίῃθεν ἀνείλετο ἔγχος, *he took a spear FROM THE TENT*, 324.

§ 160. V. CIRCUMSTANCES OF TIME.

640.—RULE XXXVI. Time *when* is put in the dative ; time *how long*, in the accusative ; thus,

WHEN ; as, *ἡμέρα τρίτη*, *on the third day*.

HOW LONG ; as, *τρεις ὅλους μῆνας παρέμεινεν*, *he remained three whole months*.

641.—Obs. 1. When the reference is to a *fixed* time at which a thing took place, the dative is used as in the rule ; but if the idea of *duration* is implied, it is put in the accusative ; as, *τὰς ἡμέρας καὶ τὰς νύκτας*, *by day and by night* ; sometimes in the genitive ; as, *ἐκάκωσε βίη Ἡρακλεΐη τῶν προτέρων ἐτίων*, *Hercules distressed us in former years*.

642.—Obs. 2. Time *how long*, may respect the time *during which*, *since which*, or *after which*, some event took place. The first is put in the accusative, as above ; the *second* is more commonly expressed in the genitive ; as, *πολλοῦ αὐτοῦς οὐχ ἑώρακα χρόνον*, *I have not seen them for a long time* ; the *third*, generally in the dative ; as, *οὐ πολλαῖς ἡμέραις ὕστερον*, *not many days after*. But sometimes in the genitive, when protracted and indefinite ; as, *ἐκεῖσε οὐκ ἀφικνεῖται ἐτῶν μυρίων*, *he comes not thither in TEN THOUSAND YEARS*. In this, however, there is some variety.

§ 161. VI. CIRCUMSTANCES OF MEASURE.

The circumstances of measure respect *magnitude*, *distance*, and the measure of *excess*, as follows :

643.—RULE XXXVII. The measure of *magnitude* is put in the genitive ; as,

ἀνδριὰς δυνώδεκα πηγέων, *a statue of twelve cubits*.

644.—RULE XXXVIII. The measure of *distance* is put in the accusative, sometimes in the dative ; as,

Ἐφεσος ἀπέχει τριῶν ἡμέρων ὁδόν, or ὁδῶ, *Ephesus is distant three days' JOURNEY.*

πεντεκαίδεκα πήγεις ὑψώθη τὸ ὕδωρ, *the water rose fifteen CUBITS.*

645.—*Obs.* When measure of *magnitude* or *distance* is found in the nominative after a substantive verb, or in the accusative after an infinitive, the construction is according to 436.

646.—**RULE XXXIX.** The measure of *excess* is put in the dative after the comparative degree ; as,

ἐννιαυτῷ πρεσβύτερος, *older by a year.*

647.—*Obs.* Hence the expressions πολλῶ, ὀλίγῳ, βραχεῖ, &c. with the comparative. It is, however, sometimes put in the accusative ; as, πολὺ μείζων, *much greater* ; πολλὸν ἀμείνων, *much better.*

§ 162. VII. CIRCUMSTANCE OF PRICE.

648.—**RULE XL.** The *price* of a thing is put in the genitive ; as,

δὸς τοῦτο δραχμῆς, *give this for a drachma.*

649.—*Obs.* The price is put sometimes in the dative, with the preposition ἐπὶ expressed or understood ; as, ἐπὶ μισθῶ μεγάλῳ, *for a great reward.* Sometimes in the accusative ; as, πιπράσκει ὁ κακὸς πάντα πρὸς ἀργύριον, *the wicked man sells every thing for silver.*

§ 163. VIII. EXCLAMATION.

650.—**RULE XLI.** Exclamations of *praise*, *indignation*, *compassion*, &c., are put in the genitive, sometimes in the accusative ; as,

τῆς ἀναιδείας,
φεῦ τοῦ ἀνδρός,
ὦ ἐμὲ δειλαίον,

O the impudence !
Alas ! the man.
O wretched me !

651.—*Obs.* Sometimes with the genitive, there is an addition of the nominative ; as, οἱμοὶ τῶν ἐμῶν ἐγὼ κακῶν, *ah ! my miseries.* Ἰώ, οὐαί, οἶ, and ὦ, govern the dative ; as, ἰώ μοι, *woe is me.*

§ 164. CONSTRUCTION OF ADVERBS.

652.—Adverbs are joined to adjectives, verbs, and other adverbs, to express some circumstance, quality, or manner, of their signification.

653.—Many adverbs in Greek have the force of prepositions in Latin and English. These are often joined with substantives, as will appear in the following rules. They are also sometimes used as substantives or adjectives ; as, ἀπὸ τότε, *from that time ;* ὁ ἔξω ἄνθρωπος, *the outward man.* 373-2d.

654.—**RULE XLII.** Derivative adverbs commonly govern the case of their primitives ; as,

ἀξίως ἡμῶν,	<i>in a manner worthy of us.</i>
μάλιστα πάντων,	<i>most of all.</i>
ὁμοίως τοῖς ἄλλοις,	<i>in a manner similar to the rest.</i>
πᾶρεκ νῆα,	<i>without the ship.</i>

§ 165. ADVERBS AS PREPOSITIONS.

655.—Adverbs having the force of prepositions govern the same case with the prepositions which, in meaning, they resemble ; thus, ὁμοῦ, ἅμα, *together*, having the force of σύν, govern the dative ; ἐνεκα, *on account of*, resembling διά, governs the genitive. This general principle authorizes the two following rules :

656.—**RULE XLIII.** Some adverbs of *time*, *place*, and *quantity*, likewise of *number*, *order*, and *exception*, govern the genitive ; as,

οὗ γῆς εἰμί ;	<i>where am I ?</i>
ἄχρι τῆς σήμερον ἡμέρας,	<i>to this day.</i>

657.—*Obs.* 1. To these may be added adverbs of *cause*, *com-*

parison, distinction, concealment, separation, or exclamation ; and also nouns used adverbially, as, *χάριν, δίκην, ενώπιον, &c.* ; as, *δίκην ποταμῶν, like rivers.*

658.—The adverbs which come under this rule are the following : *ἀνεν, ἄτερ, δίχα, χωρίς, without* ; *ἀντικρύν, ἀντικρύς, ἀπαντικρύν, against, opposite* ; *ἄχρι, μέχρι, to, even to* ; *ἐνεκα, ἐνεκεν, on account of* ; *ἐγγύς, πλησίον, ἄγχι, ἄσσον, near* ; *ἐκτός, ἔξω, ἔκτοσθεν, without* ; *ἐντός, εἰσω, ἐντοσθεν, within* ; *πλήρ, παρεκτός, except, but* ; *μεταξύ, among* ; *ὀπίσω, ὀπισθεν, behind* ; *πρόσθεν, before* ; *πέραν, ἐπέκεινα, beyond, &c.*

659.—*Exc. 1.* ἄγχι and ἅλις sometimes govern the *dative*.

660.—*Exc. 2.* *πλὴν, except*, has sometimes the *nominative* after it ; as, *πλὴν οἱ τῶν παιδῶν διδάσκαλοι, EXCEPT THE TEACHERS of the boys.*

661.—*Note.* Adverbs of the final cause are frequently omitted ; as, *ἔγραψα τοῦδε, I wrote for this reason, sup. ἐνεκα.*

662.—*Obs. 2.* Adverbs of time, place, &c. are frequently changed by the poets into adjectives ; as, *οἶδε πανημέριοι μολπῇ θεὸν ἱλάσκοντο, they propitiated the god with song THE WHOLE DAY. 381.*

663.—Certain adverbs are joined sometimes with one case, and sometimes with another ; as follows :

- 1st. *ἄμμιγα, ἀμμίγδην, ἐγγύς, ἐγγύθεν, πάρεργος, σύνεργος, ἐξῆς, ἐφεξῆς, σχεδόν, σχεδόνθεν, αὐτοσχεδόν*, are put with the *GENITIVE* or *DATIVE*.
- 2d. *ἄγχι, ἀγχόθι, ἐκποδών, πλησίον, ἐπίπροσθεν*, oftener with the *GENITIVE*.
- 3d. *ἀνάπαλιν, ἔμπαλιν*, oftener with the *DATIVE*.
- 4th. *εἰσω, μέσφα, πάρεκ or πάρεξ, περίξ*, with the *GENITIVE* or *ACCUSATIVE*.
- 5th. *δεῦρο*, with the *DATIVE* or *ACCUSATIVE*.
- 6th. *ἄχρι, ἄχρως, μέχρι, μέχρις*, with the *GENITIVE, DATIVE, or ACCUSATIVE*.

664.—*RULE XLIV.* Adverbs of *accompanying* govern the *dative* ; as,

ἄμα τῇ ἡμέρᾳ,

at day-break.

665.—RULE XLV. Adverbs of *swearing* govern the accusative ; as,

νῆ Δία, by Jupiter ; *μὰ τὸδε σκέπτρον*, by this sceptre.

666.—Obs. 3. In sentences of this kind, *μὰ* commonly denies, unless joined with *ναί* ; and *νῆ* affirms, unless joined with a negative.

667.—Obs. 4. Adverbs of showing are put with the nominative ; as, *ἰδὼν ὁ ἄνθρωπος*, behold the man ; *ἰδὲ ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου*, behold my mother and my brethren.

§ 166. NEGATIVES.

668.—The Greek language has two simple negatives, *οὐ* and *μή*, from which all the compound negative terms are formed, and to which, in their use and manner of construction, they are similar. Between these two negatives and their respective compounds there is a total difference of use, the foundation of which is as follows :

669.—1. *Οὐ* is the direct and independent negative, which expresses a *positive denial* without reference to any thing else ; as, *οὐκ ἐθέλω*, I will not ; *οὐκ ἀγαθόν ἐστι*, it is not good ; *οὐδεὶς παρῆν*, no one was present. A direct negation of this kind can never be expressed by *μή* or its compounds.

670.—2. *Μή*, on the other hand, is uniformly a dependent negative. It is therefore used in all propositions in which the negative is represented, not as a fact, but as something dependent on the conception, as a condition, supposition, &c. ; and hence it is used in the manner following :

- 1st. After the conditional conjunctions *εἰ, εἰάν, ἥν, ὅταν, ἐπειδάν, ἕως, ἄν*, and those which intimate an *end, design, motive*, as, *ἵνα, ὥς, ὅπως, ὥστε* ; as, *εἰ μὴ ὀρθῶς λέγω*, if I do not speak correctly ; *ἀπεδήμησε ἵνα μὴ ἀναγκασθῇ, κ.τ.λ.*, he (Solon) went away that he might not be compelled, &c.
- 2d. Without any such particle, *μή* is always put with the imperative mood in all the tenses ; with the subjunctive, in the aorists used imperatively ; and with the optative, when it expresses a wish ; as, *μή με βάλλε*, or *μή με βάλης*, do not strike me ; *μή γένοιτο*, may it not be.
- 3d. *Μή* is used after relatives, and with participles when they express a condition or supposition ; as, *τίς δὲ δοῦναι δύναται*

ἐτέρῳ ἂ μὴ αὐτὸς ἔχει; *who can give a thing to another, if he has it not himself?* ἂ οὐκ αὐτὸς ἔχει would mean, *that which he has not himself.* So also, ὁ μὴ πιστεύων, *if a person does not believe.* But ὁ οὐ πιστεύων, is, *one who does not believe.*

4th. *Mῆ* is used with infinitives whether they are dependent upon another verb, or used with the article as a verbal noun (714); as, ἀνάγκη τοῦτο μὴ ποιεῖν, *it is necessary not to do this*; τὸ μὴ ποιεῖν, *the not doing.*

5th. With verbs which signify *to fear, to warn, and the like*, μὴ is used, like *ne* in Latin, where a *positive* expression is used in English; as, δεδοίκω μὴ τι γένηται, *vereor ne quid accidat, I am afraid that something may happen.* Sometimes the preceding verb is understood; as, μὴ τοῦτο ἄλλως ἔχη (scil. δέδοικα), *I fear lest this be otherwise.*

So also, after verbs which signify *to forbid, deny, prevent, refrain, disbelieve, to be cautious, and the like*, it is frequently put with the infinitive, where the negative is not used in English; as, ἀπαυδῶ τοντὸν μὴ παρῆναι, *I forbid this man to enter.*

6th. *Mῆ* is sometimes merely an interrogative particle like *num* in Latin, giving, however, greater emphasis to the question; as, μὴ ἀνελεῖν με σὺ θέλεις; *wilt thou kill me?*

671.—3. A negative placed between the article and its noun, converts it into a sort of compound negative term; as, ἡ οὐ διάλυσις τῶν γεφυρῶν, *the not destroying of the bridges*; ἡ μὴ ἐμπειρία, *the inexperience.*

672.—*Rem.* In the same manner, it is used with certain verbs, not as a negative, but to reverse their meaning; thus, φημί, *I say*, οὐ φημι, *I deny, contradict*; ἔάω, *I allow*, οὐκ ἔάω, *I forbid*; ὑπισχνέομαι, *I promise*, οὐχ ὑπισχνέομαι, *I refuse*; thus, οὐκ ἔφασαν τοῦτο εἶναι does not signify, *they did not say that this was*, but, *THEY DENIED that this was, or, they said this was not.*

§ 167. DOUBLE NEGATIVES.

673.—When to a proposition already negative, and also to verbs which signify *to deny, to contradict, to hinder or oppose, and the like*, other qualifications of a general nature are to be attached; such as *ever, any body, any where, &c.*; it is usual to

do this by compounds of the same negative. Hence the following rules :

674.—RULE XLVI. Two or more negatives, joined to the *same* verb, strengthen the negation ; as,

οὐκ ἐποίησε τοῦτο οὐδαμοῦ οὐδεὶς, no one any where did this.

675.—Obs. 1. To the negation of the whole, is joined, in the same sentence, the negation of the parts ; as, *οὐ δύναται οὔτε λέγειν οὔτε ποιεῖν*, he can neither speak nor act.

Note. Consequently, in translating such propositions into English, only one negative can be used.

676.—RULE XLVII. Two or more negatives joined to *different* verbs, destroy the negation, and are equivalent to an affirmative ; as,

οὐ δυνάμεθα μὴ λαλεῖν, we cannot but speak.

οὐδεὶς ὅστις οὐ γελάσεται, there is nobody who will not laugh, i. e. "every body will laugh ;" *ἐστὶ* being understood with *οὐδεὶς*.

677.—Obs. 2. Indeed, so common is the ellipsis of *ἐστὶ* in this expression, that it is lost sight of, and the antecedent *οὐδεὶς*, which should be its nominative, is often attracted into the case of the relative which follows ; as, *οὐδενὶ ὅτῳ οὐκ ἀρέσκει*, there is nobody whom it does not please, for *οὐδεὶς ὅτῳ*, &c. ; *οὐδένα ὅντινα οὐ κατέκλαυσεν*, he caused every one to weep, for *οὐδεὶς ἐστὶν ὅντινα*, &c. there is NO ONE whom he DID NOT CAUSE to weep.

678.—Obs. 3. It is also proper to observe the use of the negative in such sentences as the following : *καὶ οὐ ταῦτα μὲν γράφει ὁ Φίλιππος τοῖς δ' ἔργοις οὐ ποιεῖ*, Philip does not write these things and not perform them ; i. e. THINK NOT that Philip writes these things and does not execute them ; where the first *οὐ* does not affect the verb *γράφει*, but the two propositions together. It denies an assertion which might be thus expressed : *γράφει μὲν οὐ ποιεῖ δέ*, he writes but does not execute. So also *οὐ δὴ τῶν μὲν χειροτέχων ἐστὶ τι πέρας τῆς ἐργασίας, τοῦ δ' ἀνθρωπίνου βίου οὐκ ἐστὶ*, "it cannot be that there is some object in the labours of the artist, but none in the life of man."

679.—*Note.* In phrases of this kind, the two propositions, as here, are usually distinguished by *μὲν* and *δέ* ; and the second is negative.

680.—*Obs.* 4. In some phrases *οὐ* and *μή* are united; as, *οὐ μή* and *μή οὐ*. *Οὐ μή* is a stronger and more emphatic negation than *οὐ*, and is used in the same way, 669. *Μή οὐ*, in general, is only a stronger expression of *μή*, and is used in the same manner, subject, however, to the following modifications:

- 1st. In dependent propositions, when the verb of the principal proposition is either accompanied by a negation, or contains a negative idea in itself, *μή οὐ* destroy each other, and may generally be rendered "*that*;" as, *οὐκ ἀρνεῖμαι μή οὐ γένησθαι*, *I do not deny THAT it has taken place*; *πείθομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μή οὐ καλῶς θανεῖν*, *for I am persuaded that there will nothing happen to me so bad but THAT I shall die nobly*.
- 2d. *Μή οὐ*, after verbs signifying *to fear*, *to warn*, &c., as above, 670–5th, render the sentence negative, which, with *μή* alone, would be positive; as, *δέδοικα μή οὐ τι γένηται*, *I am afraid lest something MAY NOT happen*; *φοβοῦμαι μή οὐ καλὸν ᾗ*, *vereor ne non honestum sit, I fear THAT this may NOT be proper*.
- 3d. In independent propositions with the subjunctive mood, *μή* joined with *οὐ* makes the negative expression less positive; as, *ἀλλὰ μή οὐκ ᾗ διδασκτὸν ἢ ἀρετή*, *but virtue may PERHAPS be a thing not to be taught*. The sentence may be explained by supplying an omitted verb, as *ὄρα*, or the like, and be rendered literally: *but see whether virtue may not be*, &c.

§ 168. PREPOSITIONS.

681.—Prepositions are used to express the relation in which one thing stands to another. For the primary and various derived meanings of prepositions in different constructions, see § 124. The influence they exert over the words with which they are joined, as far as it respects their case, is regulated by the following rules:

682.—**RULE XLVIII.** *Ἀντί*, *ἀπό*, *ἐκ* or *ἐξ*, and *πρό*, govern the genitive only; as,

ὀφθαλμὸς ἀντὶ ὀφθαλμοῦ, *an eye for an eye*.

683.—RULE XLIX. *Ἐν* and *σύν* govern the dative.

684.—RULE L. *Εἰς* (or *εἰς*) and *ἀνά* govern the accusative.

Obs. 1. *Ἀνά*, among the poets, also governs the dative.

685.—RULE LI. *Διά*, *κατά*, *μετά*, *ὑπέρ*, govern the genitive or accusative.

686.—*Obs.* 2. *Μετά*, among the poets, also governs the dative of a plural noun, or a noun of multitude; as, *μετὰ τριτάτοισι ἄνασσειν*.

687.—RULE LII. *Ἀμφί*, *περί*, *ἐπί*, *παρά*, *πρός*, and *ὑπό*, govern the genitive, dative, or accusative.

Note.—For the meaning of the prepositions, as modified by the case with which they are joined, see § 124.

688.—*Obs.* 3. Prepositions are often used as adverbs, their case being understood. This is the case especially with *ἐν* in the *Ionic* and *πρός* in the *Attic*. Hence, in the *Ionic* writers, they are often put twice, once adverbially without a case, and again with a case or in composition with a verb; as, *ἐν δὲ καὶ ἐν Μέμφει*, in *Memphis* also.

689.—*Obs.* 4. Prepositions are sometimes separated from their case; as, *ἐν γὰρ σὲ τῇ νυκτὶ ταύτῃ ἀναίρομαι*. In *Attic*, this takes place, according to the rule, with the conjunctions *μέν*, *δέ*, *γάρ*, *οὖν*; as, *ἐν μὲν γὰρ εἰρήνῃ*;—*εἰς μὲν οὖν τὰς Ἀθήνας*; and with *πρός* with the genitive when it signifies *per*.

690.—*Obs.* 5. Prepositions are often put after their case, particularly by the *Ionic* and *Doric* writers, and the *Attic* poets; as, *ρεῶν ἀπο καὶ κλισιάων*. In the *Attic* prose writers, it takes place only in *περί* with the genitive. When so placed, the accent is always thrown back to the first syllable; thus, *ἀπο πέρι*, &c.

691.—*Obs.* 6. When a preposition should stand twice with two different nouns, it is often put only once by the poets, and that too with the second noun; as, *ἦ ἁλὸς ἦ ἐπὶ γῆς*, *Hom.* *by sea or land*.

692.—*Obs.* 7. A preposition is frequently understood.

§ 169. PRÆPOSITIONS IN COMPOSITION.

693.—RULE LIII. A preposition in composition sometimes governs the same case as when it stands by itself; as,

ἐξῆλθε τῆς οἰκίας, *he went out from the house.*

694.—Obs. 1. This is done when the preposition can be separated from the verb, and joined with the substantive, without altering the sense.

695.—Obs. 2. In Homer, Herodotus, and other old writers, the preposition is frequently found separated by one or more words from that with which it may be considered in composition; as, ἡμῖν ἀπὸ λόγῳ ἀμῦναι (Il. 1. 67), for ἡμῖν ἀπαμῦναι λόγῳ; ἀπὸ μὲν σεαυτὸν ὤλεσας (Herod. 3. 36), for σεαυτὸν μὲν ἀπώλεσας. Hence, when the verb is to be repeated several times, after the first time, the proposition only is often used; as, ἀπολεῖ πόλιν, ἀπὸ δὲ πατέρα. Grammarians, however, consider the preposition in such cases as used adverbially, and not properly in composition. Instances of the proper *tnesis* are very rare, especially in the Attic prose writers.

SYNTAX OF THE VERB.

§ 170. THE INDICATIVE MOOD.

696.—The indicative mood is used, in Greek, when any thing is to be represented as actually existing or happening, and as a thing independent of the thought and ideas of the speaker. Hence it is often used where the subjunctive, and sometimes the accusative with the infinitive, would be used in Latin; as,

1. It is used after negative propositions with the relative; as, οὐδεὶς ἐστὶ ὅστις τοῦτο ποιεῖ, *there is no one who DOES this.* Lat. *nemo est qui hoc FACIAT.* Lat. Gr. 636.

2. It is used in indirect interrogations, where the Latin requires the subjunctive; as, ὁρᾷτε τι ποιοῦμεν, *you see what we are DOING.* Lat. *vides quid FACIAMUS.* Lat. Gr. 627.

3. It is used in quoting the language of another, stating what is actual and fact, after ὅτι, ὡς, &c., where the Latin uses the

accusative with the infinitive, or the subjunctive with *quod* ; as, ἡγγελλεν ὅτι οἱ πολέμοι ἔφευγον, *he announced that the enemy were fleeing*. Lat. *nunciavit hostes fugere*, or *hoc nunciavit, quod hostes fugerent*.

THE INDICATIVE IN CONDITIONAL PROPOSITIONS.

697.—The indicative, in Greek, is used in conditional propositions in various ways, as follows :

1. When the thing supposed in the condition is regarded as a *fact*, and neither contingent nor uncertain, the indicative in any tense is used with εἰ in the condition, followed by the indicative or imperative, and sometimes by the subjunctive used imperatively (709), without ἄν in the conclusion ; as, εἰ εἰσὶ βωμοί, εἰσὶ καὶ θεοί, *if there are altars, there are also gods* ; εἰ ἐβρόντησε, καὶ ἤστραψεν, *if it thundered (as it did), it also lightened* ; εἰ βροντήσῃ, καὶ ἀστράψῃ, *if it shall thunder, it will also lighten*. This accords with the Latin construction. Lat. Gr. 624–2.

2. When the thing supposed in the condition is not a *fact*, or when a denial of it is implied, the indicative in the past tenses is used with εἰ in the condition, and with ἄν in the conclusion ; and here there are three cases ; viz.,

1st. When the reference is to present time, or to past and present time, the imperfect tense is used in both parts ; as, εἴ τι εἶχεν, ἐδίδον ἄν, *if he had any thing (now), he would give it*. Lat. *si quid haberet, daret*.

2d. When the reference in both clauses is to past time, the aorist must be used instead of the imperfect in both, or, at least, in one of them ; as, εἴ τι ἔσχον, ἔδωκ ἄν, *if I had had any thing, I would have given it*. Lat. *si quid habuissem, dedissem* ; οὐκ ἄν προέλεγε, εἰ μὴ ἐπίστευσεν ἀληθεύσειν, *he would not have foretold it, unless he had believed he would speak the truth*.

3d. When the condition refers to past time, and the conclusion to present, the indicative aorist with εἰ is used in the former, and the imperfect with ἄν in the latter ; as, εἰ ἔμαθον, εἰγίνωσκον ἄν, *if I had learned (then), I should know (now)*.

698.—*Obs.* The indicative without εἰ or ἄν is sometimes used in suppositions, where, in other languages, the subjunctive would be put ; as, τέθνηκα τῇ σῇ θυγατρὶ, καὶ μὲν ἄπώλεσε, *suppose that I had BEEN SLAIN by thy daughter, and that she HAD MADE AN END of me*.

§ 171. IMPERATIVE MOOD.

699.—The imperative in Greek is used as in other languages, in addresses, entreaties, commands, &c. The pronouns (being the nominative) are omitted, except where emphasis or distinction is required. In the use of this mood the following peculiarities of construction may be observed; viz.,

1. The second person sometimes stands for the third; as,

ἀλλὰ φύλαττε πᾶς τις, but let each one watch.
πέλας τις ἴθι, let some neighbour go.

2. As in English, the plural is sometimes used for the singular; as, *προσελθετε, ὦ παῖ πατρί, come, O my child, to thy father.* Also, sometimes the singular, when more than one person is mentioned; as, *εἰπέ μοι, ὦ Σώκρατες τε καὶ Ἰππόκρατες.*

3. In prohibitions with *μή*, the present imperative is most commonly used. If the aorist is used, *μή* must be put with the subjunctive. The few exceptions to this rule belong to Homeric usage.

4. The imperative after *οἷσθ' ὅτι, οἷσθ' ὅ, οἷσθ' ὥς*, seems to be used elliptically, and to have arisen from a transposition of the imperative; as, *οἷσθ' ὥς ποιήσον; knowest thou in what way thou must act?* (i. e. *act, knowest thou in what way?*) *οἷσθ' οὖν ὃ δρᾶσον; knowest thou what to do?* (i. e. *do, knowest thou what?*)

5. Sometimes the imperative is used for the future; as, *τι οὖν; κείσθω νόμος; what then? shall a law exist?* i. e. *What then? (do you say,) let a law exist?* On the other hand, the future is still more frequently used for the imperative; as, *γνώσσαι Ἀτρεΐδην Ἀγαμέμνονα* (for *γνώθι*), *recollect Agamemnon, Atreus' son.* Especially is this the case with a negative interrogatively; as, *οὐκὸν μ' εἰάσεις; will you not leave me alone?* i. e. *leave me alone.*

§ 172. SUBJUNCTIVE AND OPTATIVE MOODS.

700.—The subjunctive and optative moods represent an action, not as actually existing, but rather as dependent upon, and connected with, the ideas and feelings of the speaker. The subjunctive represents this dependence as *present*; the optative represents it as *past* (197-2). Hence the following general rule:

I. *The Subjunctive and Optative in Dependent Propositions.*

701.—RULE LIV. In dependent clauses, the subjunctive mood is used in connection with the *primary* tenses; the optative, with the *secondary* (199–3); as,

πάρεμι ἵνα ἴδω,

I am present that I may see.

παρῆν ἵνα ἴδοιμι,

I was present that I might see.

On this general principle the whole construction of these moods depends, as may be illustrated by the following observations:

702.—Obs. 1. These moods are used after conjunctions whose use is to introduce a subordinate or dependent clause, in which *actual existence* is not definitely expressed; as, ἵνα, ὅφρα, ὅπως, ὥς; thus, ἐθέλεις ὅφρ' αὐτὸς ἔχῃς γέρας; *do you wish THAT you yourself MAY HAVE a reward?* μὴ μ' ἐρέθιζε, σαώτερος ὧς κε νήηαι, *provoke me not, THAT YOU MAY RETURN the safer.* This sentence, which contains the *direct address* (oratio directa) of Agamemnon to Chryses, has the subjunctive after ὥς, in connection with the *present* ἐρέθιζε. When this is afterwards related as a *past event*, in the style of the *indirect address* (oratio obliqua), the subjunctive is changed into the optative; thus, ἀπιέναι ἐκέλευε καὶ μὴ ἐρεθίζην, ἵνα σῶς οἴκαδε ἔλθοι, *HE COMMANDED him to depart and not provoke him, that he MIGHT RETURN safe.*

703.—In like manner when a person, *without quoting the direct language* of another, relates what was said by him, not as actual and fact, but as a supposition or the opinion of that person, as the reference must be to what is past, the optative is used with ὅτι or ὥς prefixed; as, Ἐλεξέ μοι, ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, &c.; *he told me, that the road WOULD LEAD me into the city, &c.* See also 696–3.

When ὅτι has been already expressed, it is often omitted before succeeding clauses in the same construction.

Note. Ὅτι, *that*, is also used, in Greek, when the words of another are quoted without change in direct discourse. It is then equivalent to quotation marks only, and is to be omitted in translation; as, ἀπεκρίνατο, ὅτι Βασιλείαν οὐκ ἂν δεξαίμην, *he answered: "I will not receive the kingdom;"* ἵσως ἂν εἶποιεν, ὅτι Ὁ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα, *perhaps they (the laws) might say, "O Socrates, wonder not at the sayings"* (lit., things said).

704.—Obs. 2. When a *past event* is related in the *present time* (198, Obs. 1), the verb in the dependent clause may still be

in the optative; and in like manner, after the historical tenses, the subjunctive is used when the event, though past, yet continues in its effects and operation, to, and through, the present time. Thus, in the address of Minerva to Diomede, "I removed the mist from your eyes that you *MAY distinguish* (ὄφρα γινώσκῃς) a deity from a man in the field of battle." Here, however, there may be a change of *reference*, i. e. the subjunctive γινώσκῃς may refer, not to the time of the *removal*, but to the time of the *address*, as if she had said, "I removed the mist from your eyes that you *MAY from this time forward distinguish*," &c. Such changes of reference are not uncommon in all languages.

705.—*Obs.* 3. It was noticed, 197, *Obs.* 3, that the future indicative is used in a subjunctive sense. Accordingly it is often found in a dependent clause, especially after ὅπως, in the same construction as the subjunctive; as, "Cyrus deliberates (ὅπως μήποτε ἔτι ἔσται) how he *MAY no longer be* subject to his brother, but, if possible, (βασιλεύσει) *MAY reign* in his stead." Σκεπτόμεν—ὅπως ἀσφαλέστατα ἀπίωμεν (subj.), καὶ ὅπως τὰ ἐπιτήδεια ἔξομεν (fut.), *We ought to consider how we may get away most safely, and obtain the necessary supplies.*

706.—*Obs.* 4. After adverbs of time, when the precise point of time is not determined but left indefinite, the subjunctive and optative are used. These are ἐπὶν, ἐπειδάν, ὅταν, ὅποτεν, referring indefinitely to the present, and so followed by the *subjunctive*—ἐπεὶ, ἐπειδή, ὅτε, ὁπότε, referring indefinitely to the past, and followed by the optative; as, "Menelaus entertained him *when* (from time to time) *he came from Crete*," ὅποτε Κρήτηθεν ἵκοιτο. Here ὅποτε Κρήτηθεν ἵκετο would mean, *when he actually came from Crete*. The primary part of the sentence, then, may be considered as understood,—*when it happened*,—that he came from Crete.

707.—*Obs.* 5. When the relatives ὅς, ὅστις, οἷος, ὅπου, &c. refer to definite persons or things, and to what actually took place, they are followed by the indicative mood. But if the person or thing to which they refer is indefinite, and the whole proposition affirms of past time, then the verb is in the optative without ἄν; as, ὅντινα μὲν βασιλῆα κειρή, *whatever monarch he found; πάντας ὅτε ἐντίχοιεν—κτείνοντες, slaying all whomsoever they might meet*. On the other hand, if the proposition affirms something of present or future time, the verb is in the subjunctive with ἄν; as, ἐν ᾗ δ' ἂν τῶν φυλῶν πλεῖστοι ὦσι, &c., *in whichsoever of the tribes there may be the greatest number, &c.*; ἔπεσθα

ὅποι ἂν τις ἡγήται, *follow where* (it is possible that) *any one may lead the way*. In such sentences the primary part may be understood, such as "it is possible that," "it happened that," &c.

II. The Subjunctive and Optative in Independent Propositions.

708.—Obs. 6. Both the subjunctive and optative are used without being preceded by another verb, and so apparently in independent clauses. In all such instances, however, there is an ellipsis of the verb on which they depend.

709.—I. The subjunctive is thus used,

- 1st. To command in the first person; as, ἴωμεν, *let us go*, i. e. *it is necessary that we go*; and so of others.
- 2d. In forbidding, with μή or its compounds in the aorist, not in the present; as, μὴ ὁμόσης, *swear not*.
- 3d. In deliberating with one's self; as, ποῖ τράπωμαι, *whither shall I turn*; εἰπώμεν ἢ σιγῶμεν, *shall we speak or be silent*.

710.—II. The optative is thus used,

- 1st. To express a wish or prayer; as, τοῦτο μὴ γένοιτο, *O that this might not be*. In this case εἶθε, εἰ, ὥς, πῶς ἂν, are often used with the optative.

Rem. A wish relating to what is past, or that cannot be realized, is expressed by the indicative of the historical tenses, with εἶθε, εἶθ' εἰ γάρ, ὥς, prefixed; as, εἶθε δυνατόν ἦν, *would that it were possible*.—Or, by the 2 aorist indicative of ὀφείλω (ὀφείλον, -ες, -ε, 200–8.) with the infinitive; as, μήποτ' ὀφείλον ποιεῖν, *would that I had never done it!* εἰ γὰρ ὀφείλε θανεῖν, *O that he had died!*

- 2d. In connection with ἂν, to express *doubt, conjecture, bare possibility*; as, τινὲς ἂν ἔλεν νομεῖς, *they were perhaps* (or, it is probable *that they were*) *shepherds*; and in volitions, to express, not a fixed resolution, but only an inclination to a thing; as, ἡδέως ἂν θεασαίμην, *I would gladly see them*.
- 3d. To express a definite assertion with politeness or modesty; as, οὐχ ἦκει οὐδ' ἂν ἦξοι δεῦρο, *he has not come, and will not come back*; i. e. I rather think it was his purpose that he *would not come back*.
- 4th. Sometimes it is used for the imperative, to convey a command or request in milder terms; as, χάροις ἂν εἰσω, *you may go in*, i. e. *go in*.
- 5th. It is sometimes used for the indicative, to give an air of indeterminateness to the circumstances of an action which is determinate in itself; as, τῶν νεῶν ἅς καταδυσσεύειν, *the ships which they may* (or *might*) *have sunk*; i. e. *which they have sunk*.

6th. It is also used in a potential sense, to denote power or volition; as, οὐκ ἂν δὲ μείνειας αὐτόν; *could you not withstand him? ἐθέλειςεν ἂν; would he be wilking?*

III. The Subjunctive and Optative in Conditional Propositions.

711.—*Obs. 7.* The use of the indicative in conditional propositions has been noticed, 697. The subjunctive and optative are also used in conditional propositions, as follows:

- 1st. Uncertainty in the condition, with an actual result, is expressed by *ἐάν* with the subjunctive in the condition, and the indicative future or imperative in the conclusion; as, *ἐάν τι ἔχωμεν δώσομεν, if we HAVE any thing we will give it; ἐάν τι ἔχῃς, δός, if you HAVE any thing, give it.*
- 2d. A mere hypothetical supposition with a determinate result, puts the condition in the optative with *εἰ*, and the result in the indicative; as, οὓς ἔδει τῆς νυκτὸς παραγενέσθαι πανστρατιά, *εἰ τι ἄρα μὴ προχωροίη τοῖς ἐσελελυθόσι, who were to come in the night with the whole army, if success SHOULD not ATTEND those who had entered.* On the contrary, an actual case supposed in the condition with a hypothetical result, would require the first in the indicative with *εἰ*, and the last in the optative; as, *εἰ γὰρ μὴδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φανλότερος ἂν εἶην, if I did not know these things, I SHOULD BE more worthless than the slaves.*
- 3d. When the case is altogether hypothetical, the condition is expressed by the optative with *εἰ*, and the result by the optative with *ἂν*; as, *εἴ τις ταῦτα πράττοι, μέγα μ' ἂν ὠφελίσειε, if any one SHOULD DO this he WOULD GREATLY ASSIST me.*

Sometimes the subjunctive with *ἐάν* or *ἂν*, instead of the optative, is put in the condition.

712.—*Obs. 8.* All conditional propositions in Greek may be turned into the infinitive or participle with *ἂν*; as, οἰοῦνται ἀναμάχεσθαι ἂν συμμαχούς προσλάβοντες, “*they think they might retrieve their fortune in war if they should obtain allies.*”

CONSTRUCTION OF THE INFINITIVE.

713.—The infinitive mood expresses the meaning of the verb in a general and unlimited manner, without the distinctions of number or person, 197–4. In construction it may be considered

under the four following divisions: viz., as a verbal noun;—without a subject, as the subject of a verb, or the object of a verb or adjective;—with a subject;—absolutely after certain particles.

§ 173. I. THE INFINITIVE AS A VERBAL NOUN.

714.—The infinitive, with the neuter article prefixed, 403–14, is used as a verbal noun, in all the cases except the vocative; and, as such, is subject to the same rules of construction as the noun, being used in the nominative as the subject of a verb, and governed, in the oblique cases, by verbs or prepositions.

715.—*Obs.* 1. When the infinitive, with, or without, a clause, is used as the nominative to a verb, or the accusative governed by it, it is frequently without the article; very rarely so after a preposition; as, *πᾶσιν ἡμῖν καταθανεῖν ὀφείλεται*, *dying is due to all of us*.

716.—*Obs.* 2. Not only the simple infinitive, but the infinitive with the whole clause to which it belongs, may often be regarded as a substantive, and stand in almost every variety of construction in which a substantive can be placed; as, Nom. *τὸ τοὺς ἀνθρώπους ἁμαρτάνειν οὐδὲν θαυμαστόν (ἐστὶ)*, *that men should err is nothing wonderful*; Gen. *ὑπὲρ τοῦ μηδένα ἀποθνήσκειν*, *that no one might perish*; Dat. *ἵνα ἀπιστώσι τῷ ἐμὲ τιμῆσθαι ὑπὸ δαιμόνων*, *that they may disbelieve my having been honoured by the gods*; Acc. *ἔκρινα τὸ μὴ πάλιν ἔλθειν*, *I determined not to come again*.

717.—*Obs.* 3. With the article alone, the infinitive is generally equivalent to the Latin *gerund*; as, *ἐνεκα τοῦ λέγειν*, *causa dicendi*; *ἐν τῷ λέγειν*, *dicendo*; *πρὸς τὸ λέγειν*, *ad dicendum*.

718.—*Obs.* 4. Without the article, it has often the force of the Latin *supine*; as, *ἦλθε ζητῆσαι*, *venit quaesitum*; *ἦδὺν ἀκούειν*, *Suave auditu*; *αἰσχιστος ὀφθῆναι*, *turpissimus visu*.

§ 174. II. THE INFINITIVE WITHOUT A SUBJECT.

719.—**RULE LV.** One verb, being the subject of another, is put in the infinitive; as,

φείγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, *to fly is safer for them*.

720.—RULE LVI. One verb governs another as its object, in the infinitive; as,

ἤρξατο λέγειν, he began to say.

Rem. Both these rules apply to the infinitive with a subject, § 175.

721.—RULE LVII. The infinitive mood is governed by adjectives denoting *fitness*, *ability*, *capacity*, and the contrary; as,

δεινὸς λέγειν, powerful in speaking.
ἄξιος θαυμάσαι, worthy to be admired.

Note. It is also used after substantives; as, ἐξουσίαν γίνεσθαι, power to become.

722.—*Obs.* 1. The infinitive under these rules is in the same clause with, and expresses the *cause*, *end*, or *object*, of the action, state, or quality expressed by, the verb or adjective that governs it. The verbs that govern the infinitive directly in this way are such as denote *desire*, *ability*, *intention*, *endeavour*, and the like; as, ἐθέλει γράφειν, he wishes to write; δέομαί σου ἔλθειν, I beg of you to come.

723.—*Obs.* 2. The infinitive is sometimes placed after verbs, to express the *design* or *consequence* of that which they affirm. Thus used it is governed, not by the verb, but by some such word as ὥστε understood; as, ἐγὼν ὅδε πάντα παρεσχεῖν, i. e. ὥστε πάντα παρεσχεῖν, I am here (so as) to furnish all things; ἤκομεν (ὥστε) μανθάνειν, we have come (in order) to learn.

724.—*Obs.* 3. After a verb or adjective, a verb denoting an incidental object not directly in view, is put in the infinitive with ὥστε; as, φιλοτιμώτατος ἦν ὥστε πάντα ὑπομεῖναι, he was very ambitious, so as to endure all things, &c. This construction takes place especially after such words as τοσοῦτος, τοιοῦτος, οὕτως, and the like.

725.—*Obs.* 4. The infinitive is sometimes put after verbs or adjectives which indicate some state or quality, in order to express the *respect in which* that state or quality obtains, and would be expressed in Latin by the supine, or gerund in *do*, and in English, by the substantive; as,

ὥς ἰδεῖν ἐφαίνετο, as it appeared TO THE SIGHT.
θεῖειν ἀνέμοισιν ὁμοῖοι, like the winds IN RUNNING.
οὐδὲ προουφαίνειτ' ἰδέσθαι, nor did he appear TO THE SIGHT.

726.—*Obs.* 5. The infinitive *active* is used often in Greek in the sense of the *latter supine*, or infinitive passive in Latin ; as,

ἀνὴρ ῥῶον φυλάσσειν, *a man is more easy to be guarded against.*
 ῥαδία ποιεῖν, *things easy to be done.*

§ 175. III. THE INFINITIVE WITH A SUBJECT.

727.—1. A subordinate or dependent clause containing a verb and its subject, is connected with the leading or primary clause, in two ways. **FIRST**, by a conjunctive particle, such as *ὅτι*, *ὥς*, and the like ; as, λέγουσι ὅτι ὁ ἑταῖρος τεθνήκε, *they say that our companion is dead.* Here the verb is finite, and its subject in the nominative. **SECOND**, without a conjunction ; as, λέγουσι τὸν ἑταῖρον τεθνάναι, *they say that our companion is dead.* In this case, the verb is in the infinitive, and its subject, usually in the accusative.

728.—2. Sometimes both modes of expression are united in the same sentence ; as, ἔστι λόγος ὡς Ξέρξης ἐκομίζετο εἰς τὴν Ἀσίην· πλώοντα δέ μιν ἄνεμον Στρυμονίην ὑπολαβεῖν. Sometimes a sentence begins with the one form and ends with the other ; as, λέγουσι δ' ἡμᾶς, ἀκίνδυνον βίον ζῶμεν, *they say that we live a life free from danger* ; as if it had been intended to say, λέγουσι δ' ἡμᾶς ἀκίνδυνον βίον ζῆν ; 735.

The construction of the subordinate clause connected by the first method mentioned above, is subject to the rules §§ 138, 139 ; connected by the second, it comes under the rules that follow :

729.—**RULE LVIII.** The infinitive mood in a dependent clause, has its subject in the accusative ; as,

τοὺς θεοὺς πάντα εἰδέναι ἔλεγεν, *he said that the gods knew all things.*

730.—*Exc.* When the subject of the infinitive is the same with the subject of the preceding verb, it is put by attraction in the same case ; as,

ἔφη εἶναι στρατηγός, *he said that he was a general.*

731.—3. In this construction, the subject of the infinitive is generally omitted, except when emphasis is required ; as, ἔφη αὐτὸς εἶναι στρατηγός, οὐκ ἐκείνους, *he said that HE was a gene-*

737.—*Obs. 4.* The same observation is true of the verb *δοκεῖ*; thus, *δοκεῖ αὐτὸς εἶναι*, *he seems to be*; or *δοκεῖ αὐτὸν εἶναι*, *it seems that he is*. The following sentence unites the two: *καὶ μὲν ἡγγελευταί γε ἡ μάχη ἰσχυρὰ γεγονέναι καὶ πολλοὺς τεθνάναι*, and indeed IT WAS SAID THAT THE BATTLE WAS obstinate, and THAT MANY died. In like manner, the adjectives *δίκαιος*, *δῆλος*, *φανερὸς*, &c., with the verb *εἰμί*, are used for the neuter gender with *ἐστί*, as impersonals; thus, *δίκαιός εἰμι*, for *δίκαιόν ἐστι*, &c., *it is just that I*, &c.; *δῆλός ἐστιν*, for *δῆλόν ἐστιν αὐτόν*—, *it is manifest that he*— . 755.

738.—*Obs. 5.* The case after the infinitive of a copulative verb (437), must be the same with the case before it, if the word refers to the same thing (438); as, Nom. *ἔφη (αὐτὸς) εἶναι στρατηγός*, *he said that he was a general*; Gen. *κατεγνωκότων ἤδη μηκέτι κρεισσόνων εἶναι*, *having learned that they are no longer superior*; Dat. *ἐφ' ἡμῖν ἐστὶ τὸ ἐπιεικέσι εἶναι*, *it depends upon ourselves to be reasonable*. And this observation holds good whether the word before the infinitive be its proper subject, or (that being omitted, 731), the *subject* or the *object* of the preceding verb.

739.—*Obs. 6.* Whatever case is required before the infinitive by the preceding rules, it continues the same though preceded by *ὥς* or *ὥστε*, or a preposition, because the preposition affects not the subject of the infinitive, but belongs to the infinitive itself, or to the whole clause; thus, *οὐδεὶς τηλικούτος ἔστω παρ' ὑμῖν ὥστε τοὺς νόμους παραβὰς μὴ δοῦναι δίκην*, *let no one be so great among you, that, breaking the laws, he can go unpunished*; *ἡμάρτανον διὰ τὸ μὴ σοφοὶ εἶναι*, *they erred because they were not wise*.

§ 176. IV. THE INFINITIVE ABSOLUTE.

740.—**RULE LIX.** The infinitive is often put absolutely with the particles *ὥς*, *ὥστε*, *πρίν*, *ἄχρι*, *μέχρι*, &c., before it; as,

ὥς ἰδεῖν ἄνθρωπον,

when the man saw.

πρίν ἀποθάνειν τὸ παιδίον,

before the child died.

ὥς μικρὸν μεγάλῳ εἰκάσαι,

to compare small with great.

741.—*Obs. 1.* *Ὡς*, with the infinitive, is frequently used to limit a proposition in the sense of "*as far as*;" thus, *ὥς ἐμὰ εἶ*

μεμνησθαι, *as far as I recollect distinctly* ; ὥς γε μοι δοκεῖν, *as it seems to me*. But ὥς is frequently omitted ; hence such expressions as, οὐ πολλῶ λόγῳ εἰπεῖν, *in few words* ; μικροῦ δεῖν, *little is wanting, almost* ; πολλοῦ δεῖν, *much is wanting*.

742.—Obs. 2. The infinitive is often used for the imperative mood, ὄρα, βλέπε, σκοπεῖ, &c. being understood ; as, χαίρειν μετὰ χαिरόντων, κλαίειν μετὰ κλαιόντων, *REJOICE with them that do rejoice, and weep with them that weep*. Sometimes, also, for the optative, δός, θέλω, or εὔχομαι, being understood ; as, ὦ Ζεῦ ἐκγένεσθαί μοι Ἀθηναίους τίσασθαι, *O Jupiter, MAY IT BE GRANTED to me to punish the Athenians* :—sometimes expressed ; as, ὦ Ζεῦ, δός με τίσασθαι μόνον πατρός.

743.—Obs. 3. The infinitive εἶναι is sometimes *absolute and redundant*, both with and without the article ; viz.,

1st. After adjectives, adverbs, and prepositions ; thus, ἐκὼν εἶναι for ἐκὼν, *willing* ; as, ἐκὼν ἂν εἶναι τοῦτο ποιήσαιμι, *I would willingly do this*. So the phrases, τὸ σύμπαν εἶναι, *generally* ; σέ γ' εἶναι, *with respect to you* ; τὸ μὲν τήμερον εἶναι, *to-day at least* ; κατὰ τοῦτο εἶναι, *with respect to this* ; τὸ νῦν εἶναι, *now* ; τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*.

2d. After verbs of *calling, choosing, making, &c.* ; as, σοφιστήν, ὀνομάζουσί γε τὸν ἄνδρα εἶναι, *they call the man a philosopher* ; οἱ δὲ σύμμαχόν μιν εἵλοντο εἶναι, *they chose him as an ally* (598).

§ 177. THE PARTICIPLE, 201.

744.—RULE LX. Participles, like adjectives, agree with their substantives in gender, number, and case, 372.

745.—RULE LXI. Participles govern the case of their own verbs ; as,

οἱ πολέμοι τὸ λογίον εἰδότες, *the enemies knowing the oracle*.
 τούτων ἐμοῦ δεομένον, *I being in want of these things*.

746.—The Greek language, having a participle in every tense of every voice, uses it much more extensively than the Latin

The principal purposes for which it is employed are the following :

747.—I. A participle is joined with another verb agreeing with its subject, for the following purposes; viz.,

- 1st. Simply to connect an accompanying with the main action in the same subject. Thus used, the participle and verb are to be rendered as two verbs with a conjunction; as, *παρελθὼν τις δεύζατω*, *let any one come forward and shew.*
- 2d. To combine the accompanying with the main action as the cause, manner, or means of accomplishing it; in which use it is equivalent to the ablative gerund in Latin, as in the following examples.

CAUSE; as, *τί ποιήσας κατεγνώθη θάνατον*; FOR HAVING DONE *what (quid faciendo) was he condemned to die?*

MEANS; as, *εὐεργετῶν αὐτοὺς ἐκτησάμην*, *I gained them BY KINDNESS (bene faciendo)*; *ληιζόμενοι ζῶσω*, *they live BY PLUNDER (populando).*

MANNER; as, *φεύγων ἐκφεύγει*, *he escapes BY FLIGHT (fugiendo)*; *τολμήσας εἰσῆλθε*, *he went in BOLDLY (audendo).* This construction is found also in Latin writers; thus, *Hoc faciens vivam melius*, HOR. *by doing this I shall live better*; as if, *hoc faciendo*, &c.

Note. The participle thus used agrees with the agent in any case; e. g. in the dative; as, *ἃ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίναι*, *which the gods have put it in the power of MEN to find out by study*; the accusative; as, *ἃ ἔξεστιν ἀριθμῆσασθαι ἢ μετρήσασθαι ἢ στήσασθαι εἰδέναι*, *which we may know by counting, by measuring, or by weighing.*

- 3d. It is used, to limit a general expression, by intimating the action in respect of which the assertion is made; as, *ἀδικεῖτε πολέμου ἄρχοντες*, *ye do wrong IN BEGINNING the war.*

748.—Obs. 1. In this way, the participle is used with verbs that signify any emotion of the mind, to show the cause of the emotion; as, *ἡδομαι μὲν σ' εἰσιδὼν*, *I am rejoiced at SEEING YOU*; *οὐδέποτε σοι μεταμελήσει εὖ ποιήσαντι*, *you will never repent OF HAVING DONE A KINDNESS.*

749.—II. The participle is used for the purpose of further describing a person or thing mentioned in a sentence, and may be rendered by the relative and the verb; or for connecting with a statement, some relation of time, cause, or condition, expressed in English by such words as *when*, *while*, *after that*;—*because*, *since*, *as*;—*if*, *although*, &c.;—the relation intended, and of

course the proper rendering of the participle, will generally have to be ascertained from the nature of the sentence itself, or from the connection in which it stands; thus, ἐπεσκεπτόμην τὸν ἐταῖρον νοσοῦντα, may signify, according to the context, *I visited my comrade who was sick*; or WHEN, OR BECAUSE, *he was sick*; δένδρα μὲν τμηθέντα ταχέως φύεται, *trees, THOUGH LOPPED (WHICH HAVE BEEN LOPPED,—AFTER THEY HAVE BEEN LOPPED,—WHEN LOPPED, as to their branches), quickly grow again.*

750.—*Obs. 2.* When the article precedes the participle referring to a word already expressed or easy to be supplied, the two may be rendered by the *relative* and the *indicative*; as, ὁ ἐρχόμενος, *he that cometh*, 402–8.

751.—*Note.* The participle, with the article before it, is frequently equivalent to a noun designating the doer of the action expressed by the verb; as, οἱ γραψάμενοι Σωκράτην, *the accusers of Socrates*. There is, however, this difference; the participle expresses the doer in a *state of action*, the substantive does not; thus, ὁ δοῦλος is *a man in the condition of a slave*; ὁ δουλεύων is *one, at the time referred to, performing the part of a slave.*

The Participle as the Infinitive.

752.—III. The participle, in Greek, is often used as the infinitive, and has for its subject, according to the sense, either the subject or the object of the preceding verb, with which it always agrees in gender, number, and case.

753.—In the construction of the participle with its subject, there occur the following varieties; viz.,

- 1st. The participle takes as its subject, the subject of the preceding verb, and agrees with it in the nominative or accusative; as, NOMINATIVE, οὐ παύσομαι γράφω, *I will not cease to write*; οἶδα θνητὸς εἶναι, *I know that I am a mortal*. ACCUSATIVE, as λέγουσιν αὐτὸν μέμνησθαι ποιήσαντα, *they say that he remembers having done it, or, that he did it.*
- 2d. The participle agrees with the immediate object of the preceding verb as its subject, in the accusative; as, σαφῶς κατέμαθον φάρμακα αὐτὸν ὑμῖν ἐγχέαντα, *I plainly perceived that he had infused poison for you.*
- 3d. The participle agrees with the remote object of the verb as its subject, in the genitive or dative. GENITIVE, as, ᾗσθόμην αὐτῶν οἰομένων εἶναι σοφωτάτων, *I perceived that they fancied themselves to be very wise*; DATIVE, μηδέποτε μετεμέλησέ μοι σιγῆσαντι, *I never repented of having been silent, or, that I was silent.*

4th. When the verb is followed by a reflexive pronoun, the participle may agree either with the pronoun or the nominative to the verb; as, *συννοῖδα ἑμαυτῷ ἁμαρτάνων* or *ἁμαρτάνοντι*, *I am conscious that I am doing wrong*; *ἑαυτὸν οὐδεὶς ὁμολογεῖ κακοῦργος ὢν*, or, *κακοῦργον ὄντα*, *nobody confesses that he himself is wicked*.

754.—Obs. 3. The verbs after which the participle is thus used, are 1st. Verbs of sense; as, *to see, hear, &c.* 2. Verbs denoting any act or feeling of the mind; as, *to know, perceive, discern, consider, observe, experience, shew, recollect.* 3. Verbs signifying *to overlook, to permit, to happen, to persevere, bear, endure, to be pleased or contented with, to cease, and to cause to cease.*

755.—It is used, also, with adjectives signifying clearness; as, *δῆλος ἐλ συκοφάντων*, *it is clear that you are a sycophant*. Sometimes *ὅτι* with the indicative is used; as, *ἐνδηλος ὢν ὅτι ἠσπάζετο*, *by its being manifest that he loved*, 737.

756.—Obs. 4. Instead of the participle with the verbs mentioned above, the infinitive is sometimes used; but in that case, the idea expressed is usually different; e. g., 1. *αἰσχύνομαι ποιήσας*, *I am ashamed to have done it*; *αἰσχύνομαι ποιῆσαι*, *I am ashamed to do it*, and therefore will not. 2. *ὁ χειμὼν ἤρξατο γενόμενος*, *the winter was come on*, had actually commenced; *ὁ χειμὼν ἤρχετο γίγρεσθαι*, *the winter was beginning to come on*, but had not yet arrived. 3. *ἤκουσα τὸν Δημοσθένη λέγοντα*, *I heard Demosthenes speak*; *ἤκουσα τὸν Δημοσθένη λέγειν*, *I heard* (i. e. *I am told*), *that Demosthenes says*. 4. *ἐφαίνετο κλαίων*, *he evidently wept*; *ἐφαίνετο κλαίειν*, *he seemed to weep*. 5. With verbs to declare, to announce, the participle represents the thing announced as a fact, the infinitive, as matter of report, but not asserted as a fact. With many verbs, however, it is indifferent which construction is used; as, *ξύμφορόν ἐστι ταῦταπραχθῆναι*, or *ταῦτα ξύμφορά ἐστι πραχθέντα*, *it is unfortunate that these things were done*.

757.—Obs. 5. After verbs of motion, the future participle is used to point out the design or object of the motion expressed by the verb, and is rendered by the English phrase "*in order to*;" as, *σέ γε διδάξων ὄρμημαι*, *I have hastened forward in order to teach thee*.

758.—In this construction *ὥς* is often interposed before the participle; as, *παρεσκευάζοιτο ὥς πολέμῃσιντες*, *they prepared to make war*.

759.—Sometimes the present participle is used in this way ; *as, πέμπει με φέροντα, he sent me to carry.* The future participle after *έρχομαι* is only a circumlocution for the future tense ; *as, έρχομαι φράσω, for φράσω, I will speak ; έρχομαι αποθανούμενος, I shall die, or, I am about to die.*

760.—IV. Joined with *λανθάνω, φθάνω, τυγχάνω, διατελέω, &c.*, the participle is used to express the main action or state, and rendered in the indicative, while the verb with which it is joined, expressing a subordinate circumstance, is often rendered as an adverb ; thus, *έλαθεν ύπεκρυγών, he escaped unperceived ; τον φονέα λανθάνει βόσκων, he unconsciously feeds his murderer ; έφθην άφελών, I took it away just before ; έντυχεν άπιών, he went away accidentally ; έντυχον παρόντες, they were accidentally present ; διατελεί παρών, he is continually present.*

761.—*Note.* The participle *ών* is wanting with adjectives, and sometimes without them ; *as, τυγχάνει καλή (sc. ούσα), she happens to be beautiful.* With a negative, *φθάνω* may be rendered *scarcely, no sooner* ; *as, ούκ έφθησαν πνθόμενοι, they no sooner heard.* Sometimes it is followed by the infinitive instead of the participle ; *as, πονηρός άν φθάσει τελευτήσαι πριν, &c. &c., a wretched man would sooner die than, &c.*

762.—*Obs. 6.* In the same sense, these verbs stand sometimes in the participle with other finite verbs ; *as, από τείχεος άλτο λαθών, he sprung unobserved from the wall ; ήνπερ τυγχάνων ύπεσχόμην, which I happened to promise.*

763.—V. A participle with the verbs *είμί, γίνομαι, ύπάρχω, έχω, and ήκω*, is often used as a circumlocution for the verb to which it belongs, and these verbs take the place of auxiliaries ; thus, *προβεβηκότες ήσαν for προεβεβήκεισαν, they had gone forward ; γήμας έχεις for έγημας, you have married ; θαυμάσας έχω for τεθαύμακα, I have admired, &c.*

764.—*Obs. 7.* Instead of a simple verb signifying “to go away,” the verb *οίχομαι* is frequently joined with a participle ; the former, to express the idea of departure ; the latter, to connect with it the idea of the *manner*, both of which may generally be rendered by a simple verb ; thus, *ώχεται αποπτάμενος, he departed flying, i. e. he flew away ; ώχето φεύγων, he departed fleeing, he escaped ; οίχοντο αποθέοντες, they ran away ; οίχεται θανών, he is dead.* Homer uses *βαίνω* in the same manner.

765.—VI. The participle, in definitions of time, is often joined with the adverbs *αντίκα, ενθύς, μεταξύ, άμα*, the last, with the dative ; *as, ως αντίκα γερόμενος, as soon as he was born ; μεταξύ*

ὀρύσσων, *during the digging*; ἅμα τῷ ἤρῃ εὐθὺς ἀρχομένῳ, *on the first commencement of spring*.

766.—VII. The participles of some verbs, when joined with other verbs, appear to be used in an adverbial sense, or at least, to denote a circumstance which, in our language, is better expressed by an adverb; as, ἀρχόμενος εἶπον, *I said in the beginning*; ἀρχόμενος ἀπό, *especially*; τελευτῶν, *lastly*; διαλειπὼν χρόνον, *after some time*. Φέρων and ἄγων with verbs which signify to give, to place, and the like, are redundant; as, φέρων δῶκε, *he gave*;—with verbs of motion φέρων expresses *zeal, quickness, &c.*: with their cases, they are equivalent to the Latin *cum, with*. A participle joined to its own verb, or to one of similar signification, appears to be redundant; as, ἴασιν ἰόντες, *they went*; ἔφη λέγων, *he said*; λέγει φάς, *he says*.

~~RE~~ For the dative of the participle with a personal pronoun after the verb ἐστί, see 540.

§ 178. THE CASE ABSOLUTE.

767.—RULE LXII. A substantive with a participle whose case depends on no other word, is put in the *genitive absolute*; as,

Θεοῦ διδόντος, οὐδὲν ἰσχύει γένος, *WHEN GOD GIVES, envy avails nothing*.

768.—*Rem.* The genitive is said to be *absolute*, in this construction, because it is neither governed by, nor is dependent on, any word expressed or understood, in the sentence with which it is connected, and might be separated from it without affecting its construction. Yet, strictly speaking, it is not *really absolute* in such a sense as to be without government, or that there is no more reason for its being in the genitive than in any other case; for the absolute clause will generally be found to express *a circumstance of time*, and so may come under 642; as,

Κύρου βασιλεύοντος, *in the reign of Cyrus* (sc. ἐπὶ).

Θεάγνης σώζεται Θεῶν θελώντων, *Theagnes is safe from THE GODS WILLING IT*.

769.—*Obs.* 1. The participles of εἶμι, γίνομαι, and some others, are frequently omitted; as, ἐμοῦ μόνης, sc. οὖσης, *I being alone*.

770.—*Obs.* 2. The infinitive mood or part of a sentence, as if it were a noun, is used absolutely with the participle; as, πῦρ

πνεῖν τοὺς ταύρους, μυθολογηθέντος, *that bulls breathe fire, being circulated as a story.*

771.—*Obs.* 3. The DATIVE ABSOLUTE is used to express the *fixed time* (see 641); as, περιόρτι δὲ τῷ ἐνιαυτῷ, *after the year had elapsed*; and also when the subject of the participle may be considered as that in *reference to which* the action of the verb takes place.

772.—*Obs.* 4. The NOMINATIVE and ACCUSATIVE are sometimes used *absolutely*. These instances, however, probably arise from an omission of some words, which, being supplied, complete the construction; as, ἀνοίξαντες τοῦ σώματος πόρους, πάλιν γίγεται τὸ πῦρ, *when they have opened the pores of the body, there is again fire*; i. e. ὡς ἀνοίξαντες ὥσι, &c.; ταῦτα γερόμενα, *these things being done*; i. e. μετὰ ταῦτα, &c.

773.—*Obs.* 5. The participles of impersonal verbs, and other verbs used impersonally, are put *absolutely* in the nominative or accusative neuter; as, ἐξόν, *it being permitted*; δέον, *it being necessary*; δοκοῦν, *since it seems proper*; thus, διὰ τί μένεις, ἐξὸν ἀπιέναι, *why dost thou remain, IT BEING IN THY POWER to depart?*

774.—*Obs.* 6. The construction with the participle is often preceded by the particles ὥς, ὥστε, ἄτε, οἶα, δή, οἷον, when a *reason* of something done by another is expressed; as, εἰσώπα ὥς πάντα εἰδότες, or πάντων εἰδόντων, *he held his peace BECAUSE ALL KNEW.*

§ 179. CONSTRUCTION OF CONJUNCTIONS.

775.—Conjunctions serve to connect words or sentences together; this connection is of two kinds:

776.—I. Of the parts of a sentence which are complete of themselves and independent of each other. These are connected by conjunctions, simply *connective* or *disjunctive*, 332-1, 2; and the parts thus connected have a similar construction: hence,

777.—RULE LXIII. Conjunctions couple the same *moods* and *tenses* of verbs, and *cases* of nouns and pronouns; as,

ἦλθον καὶ εἶδον, *they came and saw.*

τίμα τὸν πατέρα καὶ τὴν μητέρα, *honour thy father and thy mother.*

778.—*Obs.* 1. To this rule there are many exceptions as it respects the tenses of verbs ; see an example, 198, *Obs.* 3.

779.—II. But the parts of a compound sentence are often variously related, and have a certain dependence upon each other, the nature of which is indicated by the conjunction employed, and the mood of the verb with which it is joined. The general principles of this connection are expressed in the following rules :

780.—RULE LXIV. Conjunctions which do not imply doubt or contingency, are for the most part joined with the *indicative* mood (696, 697) ; as,

οὗτοι εἰ ἦσαν ἄνδρες ἀγαθοί, οὐκ ἂν ποτε ταῦτα ἔπασχον,
if these HAD BEEN good men, they would never have suf-
fered these things.

781.—RULE LXV. Conjunctions which imply doubt or contingency, or which do not regard a thing as actually existing, are for the most part joined with the *subjunctive* and *optative* moods (§ 172) ; as,

εἴ τις αἰδέσθῃ μοι δοίῃ, IF ANY ONE SHOULD GIVE me the
choice.

782.—*Obs.* 2. As the meaning of a conjunction varies in different connections, the same conjunction is often found with different moods. On this subject no very definite or satisfactory rules can be given.

783.—The particles γάρ, δαί, δή, δήποτε, εἰτα, ἔπειτα, καί, are often used not so much to connect, as to give strength to a question, like the English *then*, *but*, *yet*.

784.—The Greeks do not distinguish direct and indirect questions, like the Latins, by different moods (Lat. Gr. 627-5). In Greek, the direct question is usually made by the definite interrogative particles πῶς, πότερος, πότε, ποῦ, ποῖ, πηρίκα, τίς, &c. —the indirect by ὅπως, ὅπότερος, ὅποτε, ὅπου, ὅποι, ὅπηρίκα, ὅστις, &c. But here there are many exceptions.

For further remarks on conjunctive and adverbial particles, see § 125.

785.—ANALYSIS OF SENTENCES.

A sentence is such an assemblage of words as makes complete sense ; as, *ὁ ἄνθρωπος ἐστὶν θνητός*, *man is mortal*.

All sentences are either *simple* or *compound*.

A *simple* sentence contains only a single affirmation ; as, *ὁ βίος ἐστὶ βραχύς*, *life is short*.

A *compound* sentence consists of two or more simple sentences connected together ; as, *θεὸς ἐστὶν ὃς πάντα κυβερνᾷ*.

786.—SIMPLE SENTENCES.

A simple sentence or proposition consists of two parts—the *subject* and the *predicate*.

The *subject* is that of which something is affirmed.

The *predicate* is that which is affirmed of the subject.

The subject is commonly a noun or pronoun, but may be any thing, however expressed, about which we can speak or think.

The predicate properly consists of two parts—the *attribute* affirmed of the subject, and the *copula*, by which the affirmation is made ; thus, in the sentence, *ὁ Θεὸς ἐστὶν ἀγαθός*, the subject is *Θεός* ; the predicate is *ἐστὶν ἀγαθός*, of which *ἀγαθός* is the *attribute*, and *ἐστὶν* the *copula*. In most cases, the attribute and copula are expressed by one word ; as, *ἵππος τρέχει*, *the horse runs*. 357.

The name of a person or thing addressed forms no part of a sentence.

The predicate may be a noun, a pronoun, an adjective, a preposition with its case, an adverb, a participle, an infinitive mood, or clause of a sentence, as an attribute, connected with, and affirmed of, the subject by a copulative verb (437) ; or, it may be a verb which includes in itself both attribute and copula, and is therefore called an *attributive verb*.

787.—THE SUBJECT.

The subject of a proposition is either *grammatical* or *logical*.

I. The *grammatical* subject is the person or thing spoken of, *unlimited* by other words.

The *logical* subject is the person or thing spoken of, together with all the words or phrases by which it is limited or defined ; thus, in the sentence, *ὁ μέλας οἶνός ἐστι θρεπτικώτατος*, the grammatical subject is *οἶνός* ; the logical, *ὁ μέλας οἶνός*. Again :

II. The subject of a proposition may be either *simple* or *compound*.

A *simple* subject consists of one subject of thought, either unlimited, as the grammatical, or limited, as the logical subject.

A *compound* subject consists of two or more simple subjects, to which belongs but one predicate ; as, *Σουκράτης καὶ Σόλων σοφοὶ ἦσαν*.

788.—MODIFICATIONS OF THE SUBJECT.

A *grammatical* subject may be modified, limited, or described in various ways; viz., 1. By a noun in apposition. 2. By a noun in the genitive or dative. 3. By an adjunct, i. e. a preposition and its case. 4. By an adjective word, i. e. an article, adjective, adjective pronoun, or participle. 5. By a relative and its clause.

Each grammatical subject may have several modifications; and if it has none, the grammatical and logical subject are the same.

789.—MODIFICATION OF MODIFYING WORDS.

Modifying, or limiting words, may themselves be modified.

1. A noun modifying another may itself be modified in all the ways in which a noun, as a grammatical subject, is modified.
2. An adjective qualifying a noun may itself be modified—1. By an adjunct. 2. By a noun. 3. By an infinitive mood or clause of a sentence. 4. By an adverb.
3. An adverb may be modified—1. By another adverb. 2. By a substantive in an oblique case.

790.—THE PREDICATE.

I. The *predicate*, like the subject, is either grammatical or logical.

The *grammatical* predicate consists of the attribute and copula, not modified by other words.

The *logical* predicate is the grammatical, with all the words or phrases that modify it; thus, ἡ μέθη μικρὰ μαρία ἔστιν: the grammatical predicate is μαρία ἔστιν; the logical, μικρὰ μαρία ἔστιν.

When the grammatical predicate has no modifying terms, the logical and grammatical are the same.

II. The predicate, like the subject, is either simple or compound.

A *simple* predicate affirms but one thing of its subject; as, ὁ βίος βραχὺς ἔστιν; ἐπικριτοὶ οἱ ἄνθρωποι.

A *compound* predicate consists of two or more simple predicates affirmed of one subject; as, Κάδμος ἀπέκτανε τὸν δράκοντα, καὶ ἔσπειρε τοὺς ὁδόντας αὐτοῦ.

791.—MODIFICATIONS OF THE PREDICATE.

The grammatical predicate may be modified or limited in different ways.

I. When the attribute in the predicate is a noun, it is modified—1. By a noun or pronoun limiting or describing the attribute. 2. By an adjective or participle limiting the attribute.

II. When the grammatical predicate is an attributive verb, it is modified—1. By a noun or pronoun as its object. 2. By an adverb. 3. By an adjunct. 4. By an infinitive. 5. By a dependent clause.

792.—Nouns, pronouns, adjectives, and other words modifying the predicate, may themselves be modified, as similar words are when modifying the subject.

Infinitives and participles modifying the predicate, may themselves be modified in all respects, as the attributive verb is modified.

COMPOUND SENTENCES.

793.—A *compound* sentence consists of two or more simple sentences or propositions connected together. The propositions which make up a compound sentence, are called *members*, or *clauses*.

794.—The propositions or clauses of a compound sentence, are either independent or dependent; in other words, *coördinate*, or *subordinate*.

An *independent* clause is one that makes complete sense by itself.

A *dependent* clause is one that makes complete sense only in connection with another clause.

The clause on which another depends, is called the *leading* clause; its subject is the *leading* subject; and its predicate, the *leading* predicate.

795.—Clauses of the same kind, whether *independent* or *dependent*, are connected by such conjunctions as *καί*, *τέ*, *ή*, *ήτοι*, &c.

796.—Dependent clauses having finite verbs, are connected with their leading clauses in three different ways; as, 1. By a relative. 2. By a conjunction. 3. By an adverb.

797.—A subordinate clause, consisting of an infinitive with its subject, is joined to a leading clause without a connecting word.

ABRIDGED PROPOSITIONS.

798.—A compound sentence is sometimes converted into a simple one, by rejecting the connective, and changing the verb of the dependent clause into a participle. A simple sentence thus formed is called an *abridged proposition*; as, *διελθὼν δὲ Θράκην, ἦκεν εἰς Θήβας*, *having gone through Thrace, he came to Thebes* — *ἐπειδὴν δὲ διήλθε Θράκην, ἦκεν εἰς Θήβας*.

799.—EXAMPLES OF ANALYSIS.

1.—Ὁ φόβος τοῦ Κυρίου ἐστὶν ἀρχὴ τῆς σοφίας, *the fear of the Lord is the beginning of wisdom.*

This is a simple sentence, of which—

The logical subject is ὁ φόβος τοῦ Κυρίου.

The logical predicate is ἐστὶν ἀρχὴ τῆς σοφίας.

The grammatical subject is φόβος, shown to be definite by the article ὁ, and restricted by τοῦ Κυρίου.

The grammatical predicate is ἐστὶν ἀρχή, of which ἐστὶν is the copula and ἀρχή the attribute, restricted by τῆς σοφίας.

2.—Ὁ Ἡρακλῆς τὸ ῥόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας,
Hercules himself cut, from the forest of Nemea, the club which
he was accustomed to carry.

This is a compound sentence, consisting of one leading, and one dependent clause connected by the relative ὃ.

The leading clause, ὃ Ἡρακλῆς τὸ ῥόπαλον αὐτὸς ἔτεμεν ἐκ Νεμέας, is a simple sentence, of which—

The logical subject is ὃ Ἡρακλῆς αὐτὸς.

The logical predicate is ἔτεμεν ἐκ Νεμέας τὸ ῥόπαλον.

The grammatical subject is Ἡρακλῆς, shown to be definite by the article ὃ, and rendered emphatic by the definite pronoun αὐτός.

The grammatical predicate is ἔτεμεν, modified by its object τὸ ῥόπαλον, and by the adjunct ἐκ Νεμέας.

The dependent clause is ὃ (αὐτὸς) ἐφόρει, of which—

The logical subject is αὐτός understood, a substitute for Ἡρακλῆς.

The logical predicate is ὃ ἐφόρει.

The grammatical subject is the same as the logical.

The grammatical predicate is ἔτεμεν, modified by its object ὃ, standing instead of ῥόπαλον, and, being a relative, it is the object of the verb, and also connects its clause with the leading clause.

800.—SYNTACTICAL PARSING.

These two sentences, thus analyzed, may be parsed syntactically in the following manner:

FIRST EXAMPLE.—Ὁ φόβος τοῦ Κυρίου ἐστὶν ἀρχὴ τῆς σοφίας.

Ὁ, *the*, the definite article, in the nominative singular, masculine, agreeing with φόβος, and showing it to be definite. Rule, "The article agrees," &c. 400, declined thus, ὁ, ἡ, τό, &c.

φόβος, *fear*, is a noun, masculine, second declension, φόβος, -ου. It is found in the nominative singular, the subject of ἐστὶν. "The subject of a finite verb is put in the nominative," 421.

τοῦ, *of the*, the definite article, genitive singular, masculine, agreeing with Κυρίου, and showing it to be definite. Rule, as before, 400.

Κυρίου, *Lord*, is a noun, masculine, second declension, Κύριος Κυρίου. It is in the genitive singular, governed by ὁ φόβος, which it limits. Rule V. (449), "One substantive governs another," &c.

ἐστὶν, *is*, is a verb intransitive irregular, εἰμί, ἔσομαι, ἦν, Root εἰ. It is found in the present indicative, third person singular, and agrees with its subject φόβος. Rule IV. (420), "A verb agrees," &c.

ἀρχή, *the beginning*, is a noun, feminine, first declension, ἀρχή, -ης, &c. It is found in the nominative singular, the predicate after ἐστὶν its copula, and is therefore without the article, 403-4. Rule VI. (436), "Any verb," &c.

της (not translated), the definite article, in the genitive singular, feminine, agreeing with σοφίας, an abstract noun, 403-3. Rule, "The article agrees," &c. 400.

σοφίας, of wisdom, a noun feminine, first declension, σοφία, -ας. It is found in the genitive singular, governed by ἀρχή, which it limits. Rule V. (449), "One substantive governs another," &c.

SECOND EXAMPLE.—Ὁ Ἡρακλῆς τὸ ρόπαλον, ὃ ἐφόρει, αὐτὸς ἔτεμεν ἐκ Νεμέας,—construed thus: Ὁ Ἡρακλῆς αὐτὸς ἔτεμεν ἐκ Νεμέας τὸ ρόπαλον ὃ ἐφόρει.

Ὁ (not translated), the definite article, in the nominative singular, masculine, agreeing with Ἡρακλῆς, definite, 403-1. Rule, "The article," &c. (400), declined ὁ, ἡ, τό, &c. 139.

Ἡρακλῆς, Hercules, contracted for Ἡρακλῆς (133), a proper noun, masculine, third declension, Ἡρακλῆς, -ιος, contr. -οῖς. It is found in the nominative singular, the subject of ἔτεμεν. "The subject of a finite verb is put in the nominative," 421.

αὐτός, himself, a definite adjective pronoun, αὐτός, -ή, -ό, 182. It is found in the nominative singular, masculine, and agrees with Ἡρακλῆς, rendering it emphatic. Rule II., "An adjective agrees," &c. 371 and 394.

ἔτεμεν, cut, is a verb transitive, first conjugation, liquid, τέμνω, to cut, 1 Root τεμ, 2 ταμ, 3 τομ. It is found in the 2 aorist indicative active, third person singular, and agrees with Ἡρακλῆς. Rule IV., "A verb agrees," &c. An irregular form for ἔταμε. See the word, § 117. Give the tenses from the first root—from the second—from the third.

ἐκ, from, is a preposition atonic (ἐξ before a vowel), of, out of, from, and governs Νεμέας.

Νεμέας, the forest of Nemea (without the article, being the first mentioned), a proper noun, feminine, first declension, Νεμέα, -ας. It is found in the genitive singular, governed by ἐκ. Rule XLVIII. "Ἀντί, ἀπό, ἐκ or ἐξ," &c. (652).

τό, the, the definite article, ὁ, ἡ, τό. It is found in the accusative singular, neuter, agrees with ρόπαλον, and shows it to be definite. Rule, "The article agrees," &c. (400).

ρόπαλον, club, is a noun, neuter, third declension, ρόπαλον, ροπάλου. It is found in the accusative singular, the object of, and governed by, ἔτεμεν. Rule XXV., "A transitive verb," &c. (564). It is limited by the relative clause following it.

ὃ, which, the relative pronoun, ὅς, ἥ, ὅ. It is found in the accusative singular, neuter, agreeing with its antecedent ρόπαλον. Rule III., "The relative agrees," &c. 404. It is governed in the accusative by ἐφόρει. Rule XXV., "A transitive verb," &c. 564; it connects its clause with ρόπαλον, and limits it.

ἐφόρει, was accustomed to carry (198, Obs. 2), is a verb, transitive, first conjugation, pure, φέρω, to carry, kindred to φέρω, to bear. Root φορε (216). It is found in the imperfect indicative active, third person singular, contracted for ἐφόρει, and agrees with its nominative αὐτός understood, referring to Ἡρακλῆς. Rule IV., "A verb agrees," &c. (420).

PART IV.

PROSODY.

801.—PROSODY, in its common acceptance, treats of the quantity of syllables and the construction of verses; in other words, of *Quantity* and *Metre*. In the ancient grammarians, *προσῳδία* applies to accents.

§ 180. QUANTITY.

802.—Quantity means the relative length of time taken up in pronouncing a syllable.

1. In respect of quantity, every syllable is either *long* or *short*. When a syllable is sometimes long, and sometimes short, it is said to be *common*, or *doubtful*.

2. The quantity of syllables is determined by certain established rules; or, when no rule applies, by the *authority* of the poets.

3. In Greek, the quantity of certain vowels is determined as follows:

1. The vowels *ε*, *ο*, are naturally short; as, *λέγῳμῆν*.

2. " *η*, *ω*, are naturally long; as, *λίτῳ*.

3. " *α*, *ι*, *υ*, are doubtful; as, *αἰνῳ*.

4. Diphthongs and contracted syllables are long; as, *ἐνέι*, *ὀφίης*, contracted *ὀφίς*.*

§ 181. I. POSITION.

SPECIAL RULES.

803.—RULE I. A short or doubtful vowel, before two consonants or a double letter, is almost always long; as,

πολλάς,—*προῖᾱψεν*,—*ὥτῃ Ζεὺς*.

* In the Prosody the accents are omitted, as they often interfere with the mark for the quantity.

This rule holds good in Epic poetry, except in proper names, and in words which could not be used in any other situation in the verse. In dramatic writers, observe the following exceptions:

Exc. A short or doubtful vowel before a mute and a liquid, is common; as, *Πατρὸς* *κλος*, or *Πατρὸς* *κλος*.

Obs. 1. A short vowel before a mute and a liquid is generally short. But before a middle mute (*β, γ, δ*), followed by *ρ* in tragedy, it is mostly long; and followed by *λ, μ, ν*, almost always long, both in tragedy and comedy.

Obs. 2. A short vowel before two liquids is always long, and sometimes before a single liquid, which in this case should be pronounced as if double; thus, *ἐλαβε*, pronounced *ἐλλαβε*.

Note 1. A short vowel in the end of a word, before *ρ* in the beginning of the word following, is long in the dramatic poets; as, *ἐμὲ ῥέπον*.

Note 2. We sometimes find a short syllable before two consonants (both mutes), but this is rare and should not be imitated.

§ 182. II. ONE VOWEL BEFORE ANOTHER.

804.—RULE II. A vowel before another vowel is short, unless lengthened by poetic license; as, *πολυαῖκος*.

EXCEPTIONS.

1. *α* is long in the penult of nouns in *ᾶων*, *αονος*; as, *Μαχᾶων*, *Μαχαιο-νος*. And sometimes when the genitive ends in *ωνος*; as, *Ποσειδάων*, *Ποσειδαωνος*.

———— in feminine proper names in *αῖς*; thus, *Θαῖς*.

2. *ι* is long in the penult of nouns in *ων*, *ιονος*, and sometimes *ωνος*; as, *Ωρίων*, *Ωριονος* or *Ωρίωνος*; except *χίων*.

———— in the penult of verbs in *ω*; as, *τίω*: but the Attic tragic writers have *-ίω*.

3. *ι* is common in the penult of nouns in *ια* and *ιη*; as, *καλῖα* and *καλία*.

4. *υ* is common in the penult of verbs in *υω*; as, *ἰσχυῶ* or *ισχυῶ*.

805.—RULE III. Long vowels and diphthongs are mostly short at the end of words, when the next word begins with a vowel; as,

Ἀξῶ ἐλῶν ὁ δὲ | κεν κέχῳ λῶσεται | ὃν κεν ἔχωμαι.

Obs. 1. A vowel in the end of a word, before a word beginning with a vowel, does not suffer elision, as in Latin, unless an apostrophe is substituted (35).

Obs. 2. Two vowels, forming two syllables, frequently in poetry coalesce into one; as, *χριστέν*, Il. *α.* 15, where *ἐν* form a short syllable. This frequently takes place though the vowels be in different words. as, *ἦ οὐκ ἄλκις*, Il. *δ.* 349. 828-2.

§ 183. III. THE DOUBTFUL VOWELS IN FIRST AND MIDDLE SYLLABLES.

806.—RULE IV. A doubtful vowel before a simple consonant is short; as, *κῆκος*.

EXCEPTIONS.

1. *α* is long in nouns in *αμῶν, ανωρ, αρος*; as, *πιδοβᾶμων, ἀγᾶνωρ, μισᾶρος*.
 — in numerals in *οσιος*; as, *διᾶκοσιος*.
 — in derivatives from verbs in *αω* pure, and *ραω*; thus, *ἀνιᾶτος* from *ἀνιάω*; *ἰᾷσιμος* from *ἰάομαι*; *καταρᾶτος* from *καταράομαι*; *θιᾶτης* and *θιᾶμα* from *θιᾶομαι*; *πιδᾶσιμος* from *πιδάω*; *πιδᾶσις* from (*πιδράσκω* for) *πιδάω*.
2. *ι* is long in the penult of nouns in *ινη, ιτη, ιτης, ιτις*; thus, *δινη, Ἀφροδιτη, πολιτης, πολιτις*.
 — in the penult of verbs in *ιβω, ινω*; thus, *τρίβω, πίνω*; so also *κινέω, δινέω*, &c.
3. *υ* is long in verbals in *υμα, υμος, ιτηρ, ιτος, ιτωρ*; as, *λῦμα, χῦμος, ὑῦτωρ*.
 — in pronouns; as, *ῥυμεις*.
 — in the penult of verbs in *ινω, ιρω, ιχω, ιμι*; as, *πλύνω, κῦρω, βρῦνω, φῦμι, ζειγνῦμι*.
 — in adverbs in *ιδον*; as, *βοτρῦδον*.

§ 184. IV. THE DOUBTFUL VOWELS IN FINAL SYLLABLES.

807.—RULE V. *α, ι, υ*, in the end of a word, are short; as, *μονσᾶ, μελῖ, γλυκῦ*.

EXCEPTIONS.

1. *Α* in the end of a word is long, viz:
 - In nouns in *εα, δα, θα*; as, *θεᾶ, Αἰθᾶ, Μαρθᾶ*; exc. *ἀκανθᾶ*.
 - In the dual number; as, *προφητᾶ, μονσᾶ*.
 - In polysyllables in *αια*; as, *Σεληναιᾶ*.
 — in *εα*, derived from verbs in *εῖω*; as, *δουλειᾶ, βασιλειᾶ*, from *δουλεύω, βασιλεύω*. But *βασιλειᾶ*, a queen, has the final *α* short.
 - In *ια*; as, *καλιᾶ*, except verbals in *τρια*; as, *ψαλτριαῖ*; and *διᾶ, μιᾶ, ποτιᾶ*.
 - In the vocative of nouns in *ας* of the 1st declension; as, *Αἰνιᾶ* from *Αἰνίας*.
 - In feminines from adjectives in *ος*; as, *ὁμοιᾶ, ἡμετερᾶ*.
 - In nouns in *ρα* not preceded by a diphthong; as, *ἡμιερᾶ, χηρᾶ*. Except *ἀκνερᾶ, γειφερᾶ, Κερκνερᾶ, ὀλυρᾶ, σχολοπινδρᾶ, σφινρᾶ, ταναγρᾶ*, and compounds of *μετρω*; as, *γεωμετρᾶ*.
 - In poetic vocatives; as, *Παλλᾶ* for *Παλλας*.

2. *ι* final is long in the names of letters; as, *πι*.
3. *υ* final is long in the names of letters; as, *μυ*, *νυ*.
 _____ in verbs in *νμι*; as *ἐφύ*.
 _____ in *μεταζυ* and *γρυ*.

808.—RULE VI. A doubtful vowel in the final syllable, followed by a simple consonant, is short; as, *μελᾶν*, *λαμπᾶς*.

EXCEPTIONS.

1. *αν* is long in masculines; as, *Τιτᾶν*; and *πᾶν*, when not in composition.
 _____ in accusatives when their nominatives are long; as, *Αἰνιᾶν* from *Αἰνιᾶς*.
 _____ in adverbs; as, *ἀγᾶν*.
2. *αρ* in *πᾶρ* and *ψᾶρ* is long; in *χαρ* it is either long or short.
3. *ας* is long in nouns of the first declension; as, *Αἰνιᾶς*, *μονισᾶς*.
 _____ in words having *αντος* in the genitive; as, *τυψαντος*.
 _____ also in *ῆμας*, *ὑμας*, *κρας*.
4. *ν* is long in nouns in *ν* which have *νος* in the genitive; as, *ῥηγμῖν*, *ῥηγμινος*.
 _____ in nouns which have two terminations in the nominative; as, *ἄκτιν*, or *ἄκτις*.
 _____ also in *ῆμῖν*, *ὑμῖν*.
5. *ις* is long in monosyllables; as, *λίς*; but the indefinite *τις* is common.
 _____ in nouns which have two terminations in the nominative; as, *ἄκτις*, *ἄκτιν*.
 _____ in feminine dissyllables in *ις*, *ιδος*, or *ιθος*; as, *κνημῖς*, *κνημιδος*; *ὀρνῖς*, *ὀρνιδος*; except *ἄσπις*, *ἐρίς*, *χαρίς*, and a few others.
 _____ in polysyllables preceded by two short syllables; as, *πλόκαμῖς*.
6. *υν* is long in nouns which have *νος* in the genitive; as, *μοσσύν*, *μοσσυνος*.
 _____ in nouns which have two terminations in the nominative; as, *φορκύς*, or *φορκύν*.
 _____ in accusatives from *ις* in the nominative; as, *ὄφρυν* from *ὄφρυς*.
 _____ in the ultimate of verbs in *νμι*; as, *ἐφύν* from *φνμι*.
 _____ *νύν*, *now*; but in *νύν*, enclitic, it is short.
7. *νρ* in the end of a word is always long; as, *μαρτυρ*
8. *υς* is long in monosyllables; as, *μῦς*.
 _____ in nouns which have two terminations in the nominative; as, *φορκύς*, *φορκύν*.
 _____ in nominatives which have *ντος* or *ος* pure in the genitive; as, *δεικνύς*, *δεικνυντος*; *ὄφρῦς*, *ὄφρυνος*.
 _____ in *κομῖς*, *κομινθος*; and
 _____ in the last syllable of verbs in *νμι*; as, *ἐφῦς*.

§ 185. V. DOUBTFUL VOWELS IN THE INCREMENT OF NOUNS.

809.—RULE VII. The quantity of the nominative remains in the oblique cases; thus, *Τιτάν, Τιτάνος; κημίς, κημίδος*.

EXCEPTIONS.

1. *ῆρ* in the nominative shortens the crement; as, *μαρτῆρ, μαρτῆρος*.

2. A vowel, long by position, in the nominative, shortens the crement in the oblique cases; as, *αἶλαξ, αἶλακος*. But nouns in *αῖ* after a vowel have the crement long; as, *νεαῖς, νεακος*.

Likewise *θωραῖς, ἱεραῖς, κνωδαῖς, κορδαῖς, λαβραῖς, οἰαῖς, ῥαῖς, σιρφαῖς, φειναῖς*, with many words in *ιψ, ιπος, and ιξ, ιγος or ικος*; to which add *γριψ, γινψ*, and generally *Βεβριῖς, δοιδιῖς, ὀρτυῖς, σαρδιῖς*.

3. *ος* pure in the genitive, from a long syllable in the nominative, varies the crement; as, *δρις, δριος, or δριος*.

4. The dative plural, after a syncope, has the penult short; as, *πατρῶσι, ἀνδρῶσι*.

§ 186. VI. DOUBTFUL VOWELS IN THE INFLECTION OF VERBS.

The doubtful vowels, *α, ι, υ*, are short in verbs, unless it be otherwise specified in the Rules.

810.—RULE VIII. *α* and *υ* before *σα* in *participles*, and always before *σι* in *verbs*, are long; as, *τυψᾶσα, δεικνῶσα, τετυπᾶσι, δεικνῶσι* (§ 6, 18).

FUTURE.

811.—RULE IX. The future in *ασω, ισω, υσω*, from *αω* after a vowel, or from *ραω, ιω, ιθω, υω*, *lengthen* the penult; as,

ἔαω, εᾶσω; δραω, δρᾶσω; βριθω, βριῶσω; ἰσχω, ἰχῶσω.

But the future in *ασω, ισω, υσω*, from *αζω, ιζω, υζω*, *shorter* the penult; as,

ἀρπάζω, ἀρπᾶσω; ὀπλίζω, ὀπλίσω; κλύζω, κλύσω.

812.—RULE X. Liquid verbs shorten the penult in the future; as, *κρίνω, κρίνω*.

813.—RULE XI. The second future, in the passive voice, shortens the root-syllable; as, *τεμνω, τᾰμήσομαι; φαινω, φᾰνήσομαι*.

THE OTHER TENSES.

814.—RULE XII. The doubtful vowels have the same quantity in the tenses as in their roots ; thus,

1 Root. κρῖν, — κρῖνω, ἐκρῖνον, κρῖνομαι, ἐκρῖνομην.

2 Root. κρῖν, — κτεκρίκα, ἐκτεκρίκειν, κριθήσομαι, ἐκρίθην, κρήνισομαι, ἐκρήνισεν, κηκρίμαι, ἐκηκρίμην.

2 Root. τυπ, — ἐτύπον, ἐτύπομην, τέπησομαι, ἐτύπην.

3 Root. τυπ, — τετύπα, ἐτετύπεν.

Exc. 1. Liquid verbs in the future active and middle, as in Rule X.

Exc. 2. The initial *ι* and *υ*, in the augmented tenses and moods, are long ; as, ἴκομαι, ἰκόμην.

The quantity of a doubtful vowel in the root is ascertained as follows :

815.—I. Verbs in *αω* pure, or in *ραω*, *ω*, *ιθω*, and *νω*, have the final vowel of the first root *long*, unless followed by a vowel ; if followed by a vowel, it comes under Rule II. All others are usually short.

816.—II. The final syllable of the second root is always *short*, unless made long by position.

817.—III. The first root of liquid verbs is shortened in the future, 244—1.

SPECIAL RULES FOR VERBS IN *μι*.

818.—RULE XIII. The proper reduplication is short, unless made long by position ; as, *τίθημι*. The improper reduplication is common ; as, ἴημι or ἱημι.

819.—RULE XIV. *α*, not before *σα* or *ει*, is every where short ; as, ἰστάμεν, ἰστάτε.

820.—RULE XV. *υ* is long in polysyllables, only in the singular of the *indicative active* ; every where else it is short ; as, δεικνῦμι, δεικνῦσι, δεικνῦτω, δεικνῦμαι, &c.

821.—In dissyllables, it is every where long ; as, δῦμι, δῦτον, δῦμαι, &c.

§ 187. VII. DERIVATION AND COMPOSITION.

822.—RULE XVI. Derivatives follow the quantity of their primitives ; and compounds, that of the simple words of which they are composed ; as,

τίμη—ἀτίμος, ομοτίμος, Τίμανορ, &c.

λαός—Λάομιδον, Μενελαός, &c.

λῶν, λῶσιν—Λῶσανδρος, λῶσικακος, &c.

οἶαξ, οἶακος—οἶακοςτροφος, οἶακονομος, &c.

πῦρ—πῦρραιστης, πῦρφορος, &c.

ῥίς or ῥέν—ῥένηλατιν, πολλυρίνος, &c.

823.—RULE XVII. *α* privative before two short syllables, is frequently long; as, *ἀκᾶμᾶτος*.

824.—Also *σύν* in composition is sometimes long; as, *σύννημι*.

§ 188. VIII. DIALECTS.

ATTIC.

825.—RULE XVIII. The Attics lengthen *α* in the accusative of nouns in *εως*; as, *βασιλεως*, acc. *βασιλεᾶ*, contrary to Rule V.

Also, *ι* instead of *α*, *ε*, *ο*; as, *ταυτί* for *ταυτα*; *όδι* for *όδε*.

The Paragoge *ι* in pronouns (the dative plural excepted), and in adverbs, is long; as, *οὐτοσί, νυνί*, Dat. pl. *τουτοισί*.

826.—IONIC.

1. The Comparative in *ιον* shortens the neuter; the Attics lengthen it; as, *καλλίον*, I. *καλλιον*, A.

2. In adjectives of time, *ι* is long; as, *όπωρινος*.

3. In verbs, the Ionic *α, σι* not following it, is short; as, *ἔαται* for *ἔνται*.

827.—DORIC AND ÆOLIC.

1. The Doric *α* is long; the Æolic is short; as, *Αἰνιᾶ*, Doric for *Αἰνιου*; *ἱπποτᾶ*, Æolic for *ἱπποτης*, &c.

828.—§ 189. IX. POETIC LICENSE.

1. The last syllable of a verse is common, except in Iambic, Trochaic, Anapaestic, and Greater Ionic.

2. The *Σύζευξις* unites two syllables into one; as,

Χρῆσι' ἄνα σκηπτρῷ καὶ ἑλισσέτο παντὰς Ἀχαιοὶς,

Ἦ λαθ' ἢ οὐκ ἐνοήσεν ἄσαστο δὲ μέγα θυμῷ,

Ἦ με κέλεται σχεδὴ περὶαν μέγα λαίμα θαλάσσης.

3. The *Arsis* makes a short syllable in the end of a word long; as,

Αἰδοῖός τε μοι ἔσσι' φιλεῖ ἐκυρὲ δεινὸς τε,

Ἴη' ποῖός δ' Αὐτομειδόντα θοῶς ξειγνῦμεν ἄνωγε.

Note 1. The *Arsis* means the elevation of the voice, which, in Hexameter verse, is always on the first syllable of a foot.

Note 2. A short syllable is sometimes, and but very rarely, lengthened at the end of a foot; thus,

Τῇ δ' ἐπὶ μὲν Γοργῷ βλοσυρῶπις ἑσπεφάνωτο.

829.—Besides these deviations from the usual rules of quantity, the Poets sometimes varied the quantities of syllables, as follows:

I. They *lengthened a syllable*, 1. By doubling or inserting a consonant; as, ἰδδειςσι for ἰδειςσι; ἀπτολις for ἀπολις. 2. By changing a vowel into a diphthong; as, δεινομαι for δειομαι. 3. By Metathesis; as, ἐπραθον for ἐπαρθον.

II. They *shortened a syllable*, By rejecting one vowel of a diphthong; as, ἔλον for εἰλον.

III. They *increased the number of syllables*, 1. By resolving a diphthong; as, αῖτω for αἶτω. 2. By inserting or adding a letter or syllable; as, ἀσχετος for ἀσχετος; ἥλιος for ἡλιος; βηφι for βη.

IV. They *lessened the number of syllables*, 1. By aphæresis; as, νερθε for ἐνερθε. 2. By syncope; as, ἔγριτο for ἐγμεριτο. 3. By apocope and apostrophe; as, δωι for δωμα; μυρι for μυρια.

Other varieties will be learned by practice. Many *conjectures* have been made with regard to the *ancient* orthography, and the principles of versification as depending upon it. But the best of them deserve the credit of ingenuity alone; for, as they rest on no unquestionable authority, they are of little or no use.

§ 190. FEET.

830.—A foot, in metre, is composed of two or more syllables strictly regulated by time; and is either simple or compound. Of the simple feet, four are of two, and eight are of three syllables. There are sixteen compound feet, each of four syllables. These varieties are as follows:

831.—Simple feet of two Syllables.

Pyrrichius	⌣	⌣	θῦός.
Spondeus	—	—	τῦπτω.
Iambus	⌣	—	λίγω.
Trochæus	—	⌣	σώμα.

832.—Simple feet of three Syllables.

Tribrachys	⌣	⌣	⌣	πῶλλῑμός.
Molossus	—	—	—	εὐχῶλή.
Dactylus	—	⌣	⌣	μᾶρτίρῳός.
Anapestus	⌣	⌣	—	βᾶσιλειῦς.
Bachius	⌣	—	⌣	ἐπητής.
Antibachius	—	⌣	⌣	δεῖκνῑμί.
Amphibrachys	⌣	—	⌣	τιθῆμί.
Amphimacer	—	⌣	—	δεῖκνῑτώ.

833.—*Compound feet of four Syllables.*

Choriambus	— — — —	σῶφροσύνῃ	a trochee and an iambus.
Antispastus	— — — —	ἄμαρτήμᾱ	an iambus and a trochee.
Ionic a majore	— — — —	κόσμητόρᾱ	a spondee and a pyrrich.
Ionic a minore	— — — —	πλεόνεκτῆς	a pyrrich and a spondee.
First Pæon	— — — —	ἄστρολόγος	a trochee and a pyrrich.
Second —	— — — —	ἀνάξιος	an iambus and a pyrrich.
Third —	— — — —	ἀνάδημᾱ	a pyrrich and a trochee.
Fourth —	— — — —	θιόνεινς	a pyrrich and an iambus.
First Epitrite	— — — —	ἄμαρτολή	an iambus and a spondee.
Second —	— — — —	ἀνδροδόντης	a trochee and a spondee.
Third —	— — — —	εὐρυσθενής	a spondee and an iambus.
Fourth —	— — — —	λεπτήτῆρᾱ	a spondee and a trochee.
Proceleusmaticus	— — — —	πόλεμιος	two pyrrichs.
Dispondeus	— — — —	σύνδοιεύω	two spondees.
Ditambus	— — — —	ἱπιστάτης	two iambs.
Ditrochæus	— — — —	δυστήχημᾱ	two trochees.

§ 191. OF METRE.

834.—*Metre*, in its *general sense*, means an arrangement of syllables and feet in verse, according to certain rules; and in this sense applies, not only to an entire verse, but to a part of a verse, or to any number of verses. A *metre*, in a *specific sense*, means a combination of two feet (sometimes called a *syzygy*), and sometimes one foot only.

835.—*Note.* The distinction between rhythm and metre is this:—the former refers to the *time* only, in regard to which, two short syllables are equivalent to one long; the latter refers both to the *time* and the *order* of the syllables. The rhythm of an anapest and dactyl is the same; the metre different. The term rhythm, however, is also understood in a more comprehensive sense, and is applied to the harmonious construction and enunciation of feet and words in connection; thus, a line has rhythm when it contains *any number* of metres of *equal time*, without regard to their order. Metre requires a *certain* number of metres, and these arranged in a *certain order*. Thus, in this line,

Ἄρχετε, Σικελικαί, τῷ πένθεος ἄρχετε Μοῖσαι.

there is both rhythm, as it contains six metres of equal value in respect of time; and metre, as these metres are arranged according to the canon for Hexameter heroic verse, which requires a dactyl in the 5th, and a spondee in the 6th place. Change the order thus,

Ἄρχετε, Μοῖσαι Σικελικαί, τῷ πένθεος ἄρχετε.

and the rhythm remains as perfect as before, but the metre is destroyed; it is no longer a Hexameter heroic line.

§ 192. THE DIFFERENT KINDS OF METRE.

836.—1. Metre, in the general sense, is divided into nine species:

- | | | |
|---------------|-----------------|----------------------|
| 1. Iambic. | 4. Dactylic. | 7. Ionic a majore. |
| 2. Trochaic. | 5. Choriambic. | 8. Ionic a minore. |
| 3. Anapestic. | 6. Antispastic. | 9. Pæonic or Cretic. |

These names are derived from the feet which prevail in them. Each species was originally composed of those feet only, from which it is named; but others, equal in time, were afterwards admitted under certain restrictions.

It often happens that *two species*, totally *dissimilar*, are united in the same verse, which is then termed *Asynartetes*. When the irregularity is great, and it cannot be reduced to any regular form, it is called *Poly-schematistic* or *anomalous*.

837.—*Note*. The invention or frequent use of any species of metre by a particular poet, or its being used in some particular *civil* or *religious ceremony*, or appropriated to some particular subject or sentiment, has been the occasion of certain kinds of verse receiving other names than those specified above. Thus, we have the *Asclepiadean*, *Glyconian*, *Alcaic*, *Sapphic*, and others; named from the poets, *Asclepiades*, *Glycon*, *Alcæus*, *Sappho*, *Phalæcus*, *Sotades*, *Archilochus*, *Alcman*, *Pherecrates*, *Anacreon*, *Aristophanes*, &c. So also the *Prosodiacus* (from *πρόσδος*), so called from being used in the approach to the altars on solemn festivals; and the *Paræmiacus*, a kind of verse much used in the writing of proverbs (*παροιμία*).

838.—In the iambic, trochaic, and anapæstic verse, a metre consists of *two feet*; in the others, of *one only*.

839.—2. A verse or metre is farther characterized by the number of metres (in the specific meaning of the term) which it contains, as follows:

A verse containing one Metre is called *Monometer*.

two Metres	<i>Dimeter</i> .
three Metres	<i>Trimeter</i> .
four Metres	<i>Tetrameter</i> .
five Metres	<i>Pentameter</i> .
six Metres	<i>Hexameter</i> .
seven Metres	<i>Heptameter</i> .

840.—3. A verse may be complete, having precisely the number of metres which the canon requires; or it may be deficient in the last metre; or it may be redundant. To express this, a verse is further characterized as follows: viz.

1. *ACATALECTIC*, when complete.
2. { *CATALECTIC*, if wanting one syllable.
- { *BRACHYCATALECTIC*, if wanting two syllables or one whole foot.
3. *HYPERCATALECTIC*, when there is one or two syllables at the end, more than the verse requires; thus,

χῆ λεῖν δράκοντα ὥς. *Æsch. Lept. Theb.*

is denominated "*TROCHAIC DIMETER CATALECTIC*;" the first term referring to the *species*, the second to the *number* of metres, and the third to the *apothesis* or *ending*.

841.—*Note*. The two last terms, viz. that designating the number of metres, and that which refers to the ending, are sometimes reduced to one; thus, when a verse of a given species consists of two feet and a half, it is called *Penthemimer*; of three and a half, *Hephthemimer* (five half feet, seven half feet); and when it consists of one metre and a half, it is called *Hemiholius*.

842.—The respective situation of each foot in a verse is called its place (*sedes*).

The rules or canons of the different kinds of metre are briefly as follows.

§ 193. I. IAMBIC METRE. SCHEME, § 204, I.

843.—A pure iambic verse consists only of iamboes.

A mixed iambic verse admits in the *first*, *third*, and *fifth* place, an *iambus* or a *spondee*.

In the *second*, *fourth*, and *sixth*, an *iambus* only.

Variation 1. The *iambus* in the *odd* places may be resolved into a *tribrach*; the *spondee*, into a *dactyl* or an *anapæst*.

Variation 2. The *iambus* in the *even* places (except the last), may be resolved into a *tribrach*. An *anapæst* is substituted for it in the case of a proper name only.

Observe, however, 1st. that a *dactyl* should be avoided in the *fifth* place; and, 2d. that resolved feet should not concur.

Of this verse there are all varieties of length, *monometers*, *dimeters*, *trimeters* (called also *senarian*, each line having six feet), and *tetrameters*.

§ 194. II. TROCHAIC METRE. SCHEME, § 204, II.

844.—A pure trochaic verse consists of *trochees* only.

A mixed trochaic verse admits in the *odd* places, a *trochee* only; in the *even* places, a *trochee* or a *spondee*.

The *trochee* may, in any place, be resolved into a *tribrach*, and the *spondee* into a *dactyl* or *anapæst*.

A *dactyl*, in the *odd* places, occurs only in the case of a *proper name*.

Trochaic verses are mostly *catalectic*. A system of them generally consists of *catalectic tetrameters*; sometimes of *dimeters*, *catalectic* and *acatalectic* intermixed.

In *tetrameters*, the *second metre* should always end a word.

§ 195. III. ANAPÆSTIC METRE. SCHEME, § 204, III.

845.—An *anapæstic* verse, without any restriction of places, admits either an *anapæst*, *spondee*, or *dactyl*.

Exc. 1. The *dimeter catalectic*, called *paræmiacus*, requires an *anapæst* in the last place but one; and is incorrect when a *spondee* is found there.

Exc. 2. In some instances the *proper* foot is resolved into the *proceusmatic*.

Anapæstic verses are sometimes *intermixed* with other species, but are oftener in a *detached system* by themselves.

846.—A system is chiefly composed of *dimeters* under the following circumstances:

1. When each foot, or at least each *metre* (*syzygy*), ends a word.

2. When the last verse but one of the system is monometer acatalectic, and the last, dimeter catalectic, with an anapæst in the second metre.

In a system, this peculiar property is to be observed, that the last syllable of each verse is *not common* (as in other species), but has its quantity subject to the same restrictions as if the foot to which it belongs occurred in *any other* place of the verse.

847.—A series, therefore, of anapæstic verses, consisting of one or more sentences, is to be constructed as if each sentence was only a single verse.

848.—*Note.* The monometer acatalectic is called an *anapæstic base*. This is sometimes dispensed with in a system; in the *paræmiacus*, rarely

849.—To this metre belong the *Aristophanic*, being catalectic tetrameters; and the *proceleusmatic*, consisting of feet isochronal to an anapæst, and, for the most part, ending with it.

§ 196. IV. DACTYLIC METRE. SCHEME, § 204, IV.

850.—A DACTYLIC verse is composed solely of *dactyls* and *spondees*. In this species one foot constitutes a metre.

The common *heroic* is *hexameter acatalectic*, having a dactyl in the *fifth place* and a spondee in the *sixth*.

Sometimes in a solemn, majestic, or mournful description, a spondee takes the place of the dactyl in the *fifth* foot; from which circumstance such lines are called *spondaic*.

851.—The ELEGIAC PENTAMETER consists of five feet. The first and second may be either a dactyl or a spondee at pleasure; the third must always be a spondee; the fourth and fifth anapæsts.

852.—Though a *heroic* verse is confined to a smaller number of admissible feet than an *iambic* verse, several licenses are allowed which are not used in the latter.

The most considerable of these are:

1. The lengthening of a short final syllable in certain cases, viz. at the cæsural pause, and where its emphasis is increased by its beginning a foot.

2. The hiatus, or the concurrence of two vowels, in contiguous words.

853.—That irregular sort of dactylics which Hephæstion calls *Æolics*, admits, in the first metre, any foot of two syllables; the rest must be all dactyls, except where the verse is *catalectic*, and then the catalectic part must be part of a dactyl.

854.—A second sort of dactylics, called by the same author *Logædics*, requires a *trochaic syzygy* at the end, all the other feet being dactyls.

§ 197. V. CHORIAMBIC METRE. SCHEME, § 204, V.

855.—The construction of an ordinary choriambic verse is very simple. Each metre, except the last, is a *choriambus*, and the last may be an iambic syzygy, entire or catalectic.

856.—The iambic syzygy (two iambic feet) is sometimes found at

the beginning, and, in long verses, in other places; but this happens less frequently.

857.—If any other foot of four syllables is joined with a choriambus, the verse is then more properly called *epichoriambic*. Of this there is a very great variety, and they sometimes end with an *amphibrach*, sometimes with a *bachius*.

§ 198. VI. ANTISPASTIC METRE. SCHEME, § 204, VI.

858.—An antispastic verse, in its most usual and correct form, is constructed as follows:

In the *first* place, beside the proper foot, is admitted any foot of four syllables ending like an antispastus in the last two syllables; i. e. either
 (— — —), (— — —), (— — —), or — (— —).

In the *intermediate* places, only an *antispastus*.

In the *last*, an iambic syzygy, complete or catalectic, or an incomplete antispastus.

There is scarcely any limit to the varieties in this species.

859.—The following are the most usual:

1. In short verses, the proper foot frequently vanishes, and the verse consists of one of the above-mentioned feet and an iambic syzygy.

2. All the epitrites, except the second, are occasionally substituted in the several places in the verse, particularly the fourth epitrite in the second.

3. If an antispastus begins the verse, and three syllables remain, whatever those syllables are, the verse is antispastic; because they may be considered as a portion of some of the admissible feet, or of some of them resolved.

4. In long verses, an iambic syzygy sometimes occurs in the *second* place, and then the third place admits the same varieties as the *first*.

An antispastus, with an additional syllable, is called *Dochmiac*.

An antispastus, followed by an iambic syzygy, is called *Glyconian*.

Two antispasti, with an iambic syzygy, is called *Asclepiadean*.

Antispastic dimeter catalectic, is called *Pherecratian*.

§ 199. VII. IONIC METRE A MAJORE. SCHEME, § 204, VII.

860.—An Ionic verse admits a *trochaic syzygy* promiscuously with its *proper foot*. The verse never ends with the proper foot complete, but either with the trochaic syzygy or the proper foot *incomplete*. The varieties of this metre are numerous, among which observe the following:

Var. 1. The *second pæon* is sometimes found in the *first* place.

Var. 2. A molossus (— — —) in an *even* intermediate place, with a trochaic syzygy following.

Var. 3. The *second pæon* is occasionally joined to a *second* or *third* epitrite, so that the two feet together are equal in time to two Ionic feet. This is called an *Ἀνάκλασις*; the defect in time of the preceding foot being, in this case, supplied by the redundant time of the subsequent; and the verse so disposed is called *Ἀνακλώμενος*.

Var. 4. Resolutions of the long syllable into two short ones, are allowed in all possible varieties.

861.—If the three remaining pæons, or the second pæon in any place but the first, without an *Ἀνάκλασις*: or,

If an iambic syzygy or third epitrite—a choriambus, or any of the discordant feet of four syllables, be found in the same verse with an Ionic foot, the verse is then termed *Epi-ionic*.

§ 200. VIII. IONIC METRE A MINORE. SCHEME, § 204, VIII.

862.—An Ionic verse a minore is often entirely composed of its own proper feet. It admits, however, an iambic syzygy promiscuously, and begins sometimes with the *third pæon* followed by one of the epitrites for an *Ἀνάκλασις*.

863.—A molossus sometimes occurs in the beginning of the verse, and also in the odd places, with an iambic syzygy preceding.

864.—In the intermediate places a second or third pæon is prefixed to a second epitrite; and this construction is called *Ἀνάκλασις* as before.

Resolutions of the long syllables are allowed in this, as in the other *Ionic metre*.

865.—An Epionic verse a minore is constructed by intermixing with the Ionic foot a *double trochee*, second epitrite, or pæon without an *Ἀνάκλασις*.

PROSODIAC VERSE.

866.—When a choriambus precedes or follows an Ionic foot of *either kind*, the name Epionic is suppressed, and the verse called Prosodiacus. And, in general,

This name is applied to a verse consisting of an alternate mixture of choriambic and Ionic feet, or of their respective representatives.

N. B. The two species of Ionic are not to be intermixed in the same verse.

§ 201. IX. PÆONIC METRE. SCHEME, § 204, IX.

867.—A pæonic verse requires all the admissible feet to have the same rhythm with its proper foot; i. e. to consist of *five times*, or be equal to five short syllables.

The first and fourth pæons are mostly used, but not in the same verse.

The construction of this verse is most perfect when each metre ends with the several words of the verse, as was before remarked of the *anapaestic metre*.

To this head may be referred those verses which are called by some authors Bacchiac and Cretic verses.

§ 202. THE CÆSURAL PAUSE.

868.—Besides the division of the verse into metres and feet, there is another division, into two parts only, owing to the natural intermis-

sion of the voice in reading it, and relevant to the rhythmical effect. This is called the *PAUSE*, which necessarily ends with a word; and its distance from the beginning is generally, though not invariably, determined by the length of the verse.

869.—Heroic verses and trimeter iambs are esteemed most harmonious when the *pause* falls upon the *first syllable of the third foot*. This is the *penthemimeral cæsura*. When it falls upon the first syllable of the fourth, it is called the *hepthemimeral*. In iambic and trochaic tetrameters, its place is *at the end of the second metre*. These rules are more observed by the Roman than by the Greek poets. In anapestic verse, and pæonic, no place is assigned to the pause; because, since the metres (if rightly constructed) end with a word, the effect of a pause will be produced at the end of each metre. The same may be observed of the Ionic *a minore*.

§ 203. COMPOUND METRES.

870.—Besides the preceding nine species of metre, the compositions and modifications of these are very numerous. Of these, observe the following:

1. A long syllable is sometimes inserted between the parts of a verse consisting of similar metres.

2. In some species, the portions of an admissible foot of four syllables are separated by the intermediate metres.

3. It happens not unfrequently that two species, totally *dissimilar*, are united in the same verse; which is then denominated *ASYNARTETES*;

1. Dactylic Tetram. + Troch. Hemiholius.

2. Iambic Penth. + Troch. Hemiholius.

3. Dactylic Dim. + Troch. Monom. or Logædæic.

4. Iambic syzygy + Troch. Syzygy, and vice versa.

This last is called *PERIODICUS*.

4. When a verse is so irregular as to contain in it some glaring violation of the preceding rules, it is called *POLYSCHEMATISTIC* or *anomalous*; thus,

871.—To this title may be referred,

1. A verse otherwise iambic, having a spondee in the second or fourth place.

2. An iambus in a trochaic verse, &c. &c.

These rules are exemplified in the following tables.

§ 204. METRICAL TABLES.

872.—The following tables exhibit a scheme of the different feet allowed in each kind of metre, and the place which they occupy. In the tables the following abbreviations occur; viz., A. C. for *Acatalectic*; C. for *Catalectic*; B. C. for *Brachycatalectic*; H. C. for *Hypercatalectic*; and P. N. for *Proper Name*. 840. In *Iambic*, *Trochaic*, and *Anapestic* verse, each metre consists of two feet, and is followed by a double line.

873.—I. IAMBIC METRE. § 193.

1. *Monometer Base.*

1.	2.
—	—
—	—
—	—
—	—
—	—
—	—

2. *Dimeter Acatalectic.*

1.	2.	3.	4.
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—
—	—	—	—

3. *Trimeter Acatalectic.*

1.	2.	3.	4.	5.	6.
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

P. N

874.—II. TROCHAIC METRE. § 194.

Explanation of the Scheme.

In this verse, each metre is alike. If from the trimeter scheme exhibited below, the first and the second metre be taken away, the remainder will be a scheme of the *MONOMETER*, which is always hypercatalectic or acatalectic. If the first be taken away, the remainder will be a scheme of the *dimeter*; and if a metre be *prefixed*, it will be a scheme of the *tetrameter*, which is always catalectic.

Trimeter Acatalectic.

1.	2.	3.	4.	5.	6.
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—
—	—	—	—	—	—

875.—III. ANAPÆSTIC METRE. § 195.

Explanation of the Scheme.

This scheme is dimeter. The removal of the *first* metre leaves it *MONOMETER* (which is called an anapæstic base); by prefixing *one* metre, it becomes *TRIMETER*; and by prefixing *two* it becomes *TETRAMETER*, which is always catalectic. A catalectic dimeter is also called *Paramiac*.

1. *Dimeter Acatalectic.*

1.	2.	3.	4.
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —

2. *Parameter or Dim. Cat.*

1.	2.	3.	4.
— — —	— — —	— — —	—
— — —	— — —	— — —	—
— — —	— — —	— — —	—

876.—IV. DACTYLIC METRE. § 196.

1. *Dimeter.*

1.	2.
— — —	— — —
— — —	— — —
— — —	— — —

A. C.

H. C.

Adonic.

2. *Trimeter.*

1.	2.	3.
— — —	— — —	— — —
— — —	— — —	— — —
— — —	— — —	— — —

A. C.

H. C.

3. *Tetrameter.*

1.	2.	3.	4.
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —

ÆOLIC.

4. *Pentameter.*

1.	2.	3.	4.	5.
— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —

A. C.

ÆOLIC.

ELEGIAC.

5. *Hexameter.*

1.	2.	3.	4.	5.	6.
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —
— — —	— — —	— — —	— — —	— — —	— — —

pure.

} impure.

HEROIC.

Logaedics.

— — — — — —	called also CHORIAMBIC Dimeter Catalectic.
— — — — — —	Alcaic (the most common).
— — — — — — — — — }	Logaedics only

877.—V. CHORIAMBIC METRE. § 197.

Trimeter.

M.	I.	II.	III.	
— — —	— — —	— — —	— — —	Cat.
— — —	— — —	— — —	— — —	} pure acatalectic seldom occurs impure do. in which also other feet are intermixed, as the Pæons and Epitritæ.
— — —	— — —	— — —	— — —	
— — —	— — —	— — —	— — —	
— — —	— — —	— — —	— — —	

MONOMETER is the same as Dact. Dim. DIMETER removes the *first* Metre. TETRAMETER prefixes a metre, and is always Catalectic.

878.—VI. ANTISPASTIC METRE. § 198.

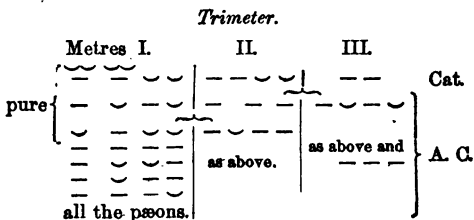
An Antispastic Metre.

	Iambus.	Trochee.	
pure	— —	— —	In the varieties of this verse, any of the simple feet under the Iambus may precede any of those under the Trochee. DIMETERS, TRIMETERS, and TETRAMETERS, are formed as directed § 198, and are catalectic, acatalectic, and hypercatalectic.
	— —	— —	
	— —	— —	
	— —	— —	The Dochmiac <i>dimeter</i> and <i>trimeter</i> is formed by repeating the Dochmiac monometer. The Dochmiac also sometimes precedes, and some times follows, the Antispastus.
	— —	— —	
	— —	— —	

Antispastic Varieties.

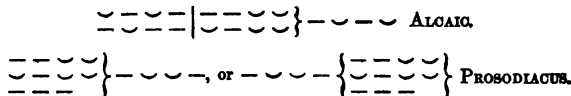
Metres.	I.	II.	
— —	— —	— —	Cat. is called Pherecratic.
— —	— —	— —	
— —	— —	— —	
— —	— —	— —	A. C. is called Glyconic.
— —	— —	— —	
— —	— —	— —	
— —	— —	— —	H. C. is called Sapphic.
— —	— —	— —	
— —	— —	— —	
Any form of an Antispas- tic metre.	— —	— —	A. C. is called Glyconic Polyschematistic

879.—VII. IONIC METRE, A MAJORE, § 199.



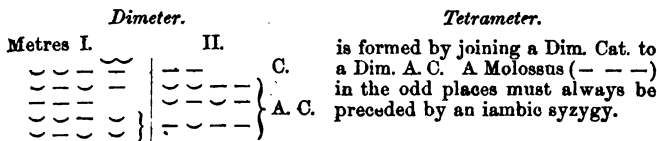
DIMETER may be formed by joining I. and III.

VARIETIES OF THE IONIC A MAJORE.



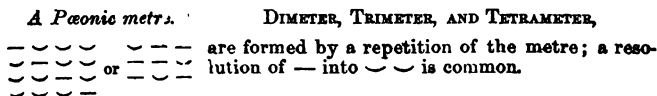
IONIC a majore tetrameter B. C. is called SOTADIC.

880.—VIII. IONIC METRE, A MINORE, § 200.



The Ionic a minore preceded or followed by a choriambus, is another form of PROSODIACUS. For the Epi-Ionic, see § 199.

881.—IX. PÆONIC OR CRETIC METRE, § 201.



§ 205. SCANNING.

882.—To those who are accustomed to the scanning of the Latin poets, the ordinary hexameter and regular systems of the Greek poets will present no difficulty. After a little exercise in these, the best praxis is furnished by the Choruses in the Dramatic writers, and the odes of Pindar; as almost every line furnishes a different kind of verse,

and the student is compelled to make himself thoroughly acquainted both with the rules of quantity and of metre in order to discover it.

883.—In scanning, for example, the Proodus in the *Medea* of Euripides, beginning at the 131st line, after ascertaining the quantity of each syllable, and comparing the whole line with the preceding tables, they will be as follows:

131	Anapæstic	Dim.	Ac.
132	Dactylic	Trim.	"
133	Anapæstic	Dim.	"
134	Dactylic	Trim.	H. C.
135	Pæonic	Dim.	Ac.
136	Antispæstic	"	"
137	Dactylic	"	" pure.
138	Antispæstic	"	"

884.—Proceeding in the same way with the second Olympic ode of Pindar, it will be as follows:

1. Periodicus, or circulating dimeter.
2. Ionic Dimeter Catalectic.
3. Pæonic Dimeter Hypercatalectic.
4. Choriambic Dimeter Catalectic.
5. Iambic Dimeter Brachycatalectic.
6. Dochmiac—and so on of the others.

885.—*Note.* In the choruses of the dramatic writers, and the odes of Pindar, each line of the *antistrophe* is the same kind of verse, and often, though not always, the order of syllables is the same, with the corresponding line of the preceding *strophe*.

§ 206. ACCENTS.

886.—In the proper modulation of speech, it is necessary that one syllable in every word should be distinguished by a *tone* or elevation of the voice. On this syllable, the accent is marked in the Greek language. The elevation of voice does not lengthen the time of the syllable; so that *accent* and *quantity* are considered by the best critics as perfectly distinct, but by no means inconsistent with each other. These can be of no use to us now, as far as regards the pronunciation of the language, however useful in this respect they may have been to those by whom it was spoken. Still, however, the study of these is useful, as they serve to distinguish between words which are spelled alike, but have different significations. This difference was doubtless marked in the language as originally spoken by a different *intonation*, which, by the different marks called accents, it was intended to convey to the eye. Thus, in English, the words *des'ert*, and *desert*, though spelled with the same letters, differ both in sound and meaning; and this is marked by the accent. So in Greek, *ὄμωρ* and *ὄμῶρ*, spelled with the same letters, differ in meaning; and the difference of the accent would doubtless lead the Greek to express this by a difference of *tone* which is now lost. Scapula has given a list of more than four hundred words which

are thus distinguished. The accents also indicate, in many cases, the quantity of one or more syllables of a word.

887.—The accents in form are three: the acute (´), grave (`), and circumflex (˘). Strictly speaking, however, there is in reality but *one* accent, the *acute*, which is placed over a vowel to mark the emphatic syllable. When the accent is marked on a diphthong, it is placed over the subjunctive vowel; as, βασιλεύς.

888.—The accent is placed over one of the *last three* syllables only, and words are denominated accordingly,

Oxytons, when accented on the final syllable; as, θεός.

Paroxytons, when accented on the penult; as, ἀνθρώπου.

Proparoxytons, when accented on the antepenult; as, ἀνθρώπος.

889.—The two last are called *barytons*, because the final syllable is not accented, for every syllable not accented is called *grave* (βαρίς); but the grave accent is never marked, as such, upon a syllable.

890.—In the structure of a sentence, when any oxyton is followed by another word in *continued* discourse, the grave is used instead of the acute; as, θεός ἡμῶν: but the word is still considered an *oxyton*.

891.—When two syllables, the first of which is accented, are contracted into one, the circumflex is used to denote that an acute or accented syllable, and a grave or unaccented, are united; thus, φιλέω, as if, φιλέω, φιλω; φιλέοιμι, as if φιλέοιμι, φιλοῖμι. Hence, if there be no accent on the first of the syllables to be contracted, there will be no circumflex on the contraction; thus, φιλεοίμην, φιλοίμην. But ὁ contracted for ὅα in the accusative singular of nouns in ὦ has not the circumflex.

892.—It is evident, also, that as the accent must be upon one of the *last three* syllables, the circumflex must be upon one of the *last two*; and words are denominated accordingly,

Perispomenons, when the last syllable is circumflexed; as, φιλω for φιλέω.

Properispomenons, when the penult is circumflexed; as, φιλοῦμεν for φιλέομεν.

893.—N. B. Of many words, both the uncontracted and contracted forms are in use; but of others, the contracted form only remains, and we must conjecture from analogy what the uncontracted was; as, ἔαρχον, ἤρχον, ἔον, οἶν. This reasoning from analogy, however, proceeds on the assumption that all syllables having the circumflex, were originally two, now united by contraction. Whether this was so or not, cannot be satisfactorily ascertained; nor, if it could, would the knowledge be of much value, as the rules for the accentuation of words would still continue the same.

§ 207. PLACE OF THE ACCENT IN THE NOMINATIVE.

894.—No rule can be given for ascertaining the proper place of the accent in the nominative of nouns and adjectives; this is best learned from practice, and the use of a good Lexicon. The following observations, however, may be of use :

1. The articles, pronouns, and prepositions, have the place of the accent marked in their inflexions in the grammar.

2. In verbs, it is thrown as far back as possible, except εἰμί and φημί.

3. The following have the accent on the last syllable, and are therefore *oxytons*; viz.,

- 1 All monosyllables which are not contracted; as, χεῖρ, ὄς. When they have suffered contraction, they take the circumflex; as, χῆ, (γῆ), φῶς (φᾶος). So also αἶ, νῦν, οὖν, ἴς, δρῖς, μῖς, ραῖς, οὐς, παῖς, πῖρ, most or all of which are contractions. 2. All nouns in εις; as, βασιλεῖς. 3. All verbals in τηρ; as, χαραντήρ. 4. Verbals in της; as, μαθητής; but those from verbs in μι, on the penult; as, θέτης. 5. Verbals in μη and μος (from the perfect passive); as γραμμή, σπασμός. 6. Verbals in τος, from the 3d singular perfect passive; as, ποιητός; except some compounds; as, ἀποδεικτός. 7. Verbals in η and α from the 2 perf. active; as, στολή, διαφορά. 8. Diminutives, patronymics, and other derivative nouns in ις; as, κεραμῖς, βασιλῖς. 9. Compounds of πνέω, ἄγω, φέρω, οἶρος, ἔργον; as, παιδαγωγός, διαφορά, πλουρός, ὄμβρομοιργός. (but παρά and περί throw back the accent; as, περιεργός). 10. Adjectives in ης not contracted; as, ἀληθής. 11. Compound adjectives in ης; as, εἰφνής; except compounds of ἦθος and ἀρετή; as, κακοήθης, ποδάρετης. 12. Adjectives in υς, ια, υ; as, ἡδῖς, ἡδέϊα, ἡδύ. 13. Adjectives in ρος; as, αἰσχρός. 14. Adjectives in ικος, from verbals in τος; as, ποιητικός from ποιητός. 15. The adverbial terminations ι and δόν; as, ἀθεεῖ, ὁμοθυμαδόν.

895.—*Accent on the Penult.*

4. The following have the accent on the penult; viz.,

1. Diminutives in ικος, ιλος, ιων; as, νεανίσκος, παιδίσκη, ναντίλος, μωρίων. 2. Nouns in ιων, denoting a place; as, Δικειών, &c. 3. Nouns in υνη; as, δικαιοσύνη. 4. Nouns in ια, if derived from adjectives in ος; as, φίλια. If derived from substantives, the accent varies; as, στρατιά from στρατός. 5. Nouns in ια derived from verbals in εω; as, βασιλεία from βασιλείω. 6. Almost all nouns denoting national relation; as, Ῥωμαῖος. 7. Verbals in τωρ; as, ῥήτωρ, κτήτωρ. 8. Adjectives in εις εσσα εν; as, χαρίεις. 9. Adjectives in ωδης; as, λιθώδης. 10. Verbal adjectives in τος; as, γραπτός. 11. Comparatives in ιων; as, βελτίων. 12. Adverbs of quantity in ανς; as, τρισάνκς, πολλάνκς. 13. Adverbs in δην; as, συλλήβδην.

§96.—*Composition.*

5. *Compound words* in many instances, especially in adverbs, retain the accent on the syllable where it stood in the simple; as, *αὐτοφί, οὐρανόθεν*. In the following cases, however, the accent is drawn back to the antepenult; viz.,

1. Words compounded of particles, *ἀ, ἐν, δυσ, δι, ὅμο, ἄρτι, ἀντί, περί, παρὰ, ὑπό, &c.*; as, *ἄπιστος* from *πιστός, δίψυχος* from *ψυχή*.

2. Words compounded of two adjectives; as, *φιλόσοφος*: of two substantives; as, *ναύκληρος*: of adjectives and substantives; as, *φιλόστοργος*.

§ 208. GENERAL RULES.

897.—I. If the final syllable is long, the accent on the penult is the acute; thus, *ἀνθρώπου, δούσα* (dual), *ὄψεως, Πηλείάδεω, τύπτω, τυπτεύσθω*.

Obs. The Attic terminations *ων* and *εως*, in the second and third declensions, and the Ionic *εω* in the first, are considered as forming one syllable; as, *ἀνώγεων, πόλεως*.

898.—II. If the final syllable be short, then

1. *In dissyllables*, the accent on the penult, if short, is the acute; as, *τύπτε*; if long, with the final syllable short, the accent is the circumflex; as, *χεῖρα, δοῦσα* (sing.).

2. *In polysyllables*, the accent on the antepenult is the acute; thus, *ἄνθρωπος, ἄνθρωποι, τύπτομεν, τύπτομαι*.

Obs. 1. The diphthongs *οι* and *αι* final, and syllables long by position only, are considered short in accentuation; thus, *αὐλᾶξ, αὐλάκος*.

Obs. 2. These rules apply to the *inflections* of nouns, and to all the parts of verbs except as in the following—

§ 209. SPECIAL RULES.

899.—I. IN THE DECLENSION OF NOUNS.

1. *The first declension* has the circumflex on the ultimate or the genitive plural; thus, *μονσῶν*, from *μοῦσα*.

Exc. The feminine of baryton adjectives in *ος* follows the first general rule; *άγιων* from *άγιος* (not *άγιῶν*); *ξένων* from *ξένος*; also, *χρήστων, χλούνων, ἐτησίων*.

2. Oxytons of the *first* and *second declensions*, circumflect the last syllable in the genitive and dative; thus, *τιμή, τιμῆς, τιμῇ, τιμῇν, τιμῶν*; *καλός, καλοῦ; καλοί, καλοῖς*.

3. In the *third declension*, the acute accent on the last syllable of the nominative is transferred to the penult in the oblique cases; thus, *σωτήρ, σωτήρος, σωτήρων* (Rule I.); *πατήρ, πατέρος; τριάς, τριάδος*.

Exc. 1. The final syllable of vocatives in *ευ* and *οι* change the acute into the circumflex; as, *βασιλεύς, βασιλεῦ; κλωθώ, κλωθοῖ*.

Exc. 2. *Μήτηρ* and *θυγάτηρ*, though barytons, accent the penult; as, *μητέρος*.

Exc. 3. *Genitives* and *datives* of two syllables, have the circumflex on the final syllable long, and the acute on the final syllable short; as, *μηρός, μηρί, μηροῖν, μηρῶν, μησί, δυῶν, δυσί*. But *τίς* and participles follow the general rule; as, *τίνων,θέντος, οὔσι*; also, *δάδων, δμῶν, θῶων, κράτων, παίδων, Τρώων, ὄντων, φῶτων* (*of lights*), *πάντων, πᾶσι*.

Also syncopated nouns and *γενή*, except the dative plural; as, *πατρός, πατρῶν, πατρώσι; γυναικός*.

Also, a short vowel of the genitive from a long vowel in the nominative, throws back the accent in the vocative; thus, *ἀνὴρ, ἀνέρος, ἄνερ; εὐδαίμων, εὐδαίμονος, εὐδαιμον*. Except when the penult is long not by position; as, *Μαχάον, Σαρπείδον*.

900.—II. IN VERBS.

1. Monosyllables, being long, are circumflected; as, *ὦ, εἰς, φῆς, βῆ* for *ἔβη*.

2. A long syllable after the characteristic is circumflected,

1st. *In the active and middle voices*, both in the future of liquid verbs; and in the Attic future of all verbs.

2d. *In the passive voice*, in the subjunctive of the aorists, and in the subjunctive of the present of verbs in *μι*; thus, *σπερῶ, σπερεῖς, σπερεῖν, σπερῶν, σπεροῦμαι—τυπῶ, τυπούμεν, τυποῖμι, τυπούμαι—τυφθῶ—τυπῆς—τιθῶ—τιθῶμαι*.

Exc. Except when the last syllable ends in *ην*; as, *τυπτοίτην* (see 1st General Rule).

3. The third person of the optative in *οι* and *αι* has the acute accent on the penult; as, *τετέφοι, ἀρέσαι*.

Except in the futures mentioned in rule 2d.

4. *The imperatives* *έλθέ, εἰπέ, εὐρέ, ἰδέ, λαβέ*, have the acute accent on the final syllable.

But the imperative circumflects the last syllable in the second

person singular in the second aorist middle; thus, *τυποῦ*. Except *γένον*, *τρόπον*, *ἐνέγκον*.

5. The *infinitive* of the second aorist active circumflexes the final syllable; thus, *τυπεῖν*, viz. as if contracted from *τυπέμεναι*, *τυπέμεν*, *τυπέεν*, *τυπεῖν*.

The *infinitive* of the first aorist active—of the second aorist middle—of both aorists passive—of all the perfects—and of the active voice of verbs in *μι*, has the accent on the penult; viz., the circumflex on the *long* penult, and the acute on the *short*; thus, *χρῖναι*, *ἐλάσαι*, *ἀκούσαι*—*τυπέσθαι*—*τυφθῆναι*, *τυπῆναι*—*τετυγμέναι*, *τετυπέναι*, *τετύφθαι*, *πεφιλῆσθαι*—*ιστάναι*.

6. The *participles* of the second aorist active, and of the present active of verbs in *μι*, and all ending in *ως* or *εις*, have the acute accent on the final syllable; thus, *τυπῶν*, *ιστάς*, *διδούς*, *τετυφώς*, *τυφθείς*.

The *participles* of the perfect passive have the acute accent on the penult; as, *τετυμμένος*.

Except when abbreviated; as, *δέγμενος* for *δεδεγμένος*.

7. *Εἰμί*, *I am*, and *φημί*, *I say*, have the acute accent on the final syllable of the indicative (except the second singular); thus, *ἐστί*, *φασί*.

Obs. When *ἐστί* is emphatical, or forms the copula between the subject and its predicate, it throws back the accent; thus, *ἄνθρωπος ἐστί ζῶον*, *man is an animal*; *ἐστί ἄνθρωπος*,—*τί δ' ἐστί*; This is commonly, though improperly, classed under enclitics.

§ 210. IN CONSTRUCTION.

901.—Words accented on the last syllable, when that is lost by apostrophe, throw the accent back; as, *δεῦρά*—*δεῖν' ἔπη*.

Exc. 1. *Ἀλλά* and the prepositions are excepted, which lose their accent.

Exc. 2. Prepositions placed after their cases (*ἀνά* and *διά* excepted), throw back the accent; thus, *περί*—*ψυχῆς πέρι*.

§ 211. PROCLITICS OR ATONICS.

902.—The following ten words, when written by themselves or before another word, have no accent, but seem to rest upon and form, as it were, part of the word following; viz. the articles *ὁ*, *ἡ*, *οἱ*, *αἱ*; the prepositions *ἐν*, *εἰς* (*ές*), *ἐκ*, *ἐξ*; the conjunctions *καί*, *ὥς*; and the negative adverb *οὐ* (*οὐκ*, *οὐχ*).

But these words have the accent when it is thrown back upon them from an enclitic following; as, εἶγε; in the end of a sentence; as, πῶς γὰρ οὐ, *why not?* after the word on which they rest; as, θεὸς ὥς, *like a god*; κακῶν ἕξ, *in consequence of evils*. Also the article, used as a personal pronoun, often has the accent; as, ὁ γὰρ ἦλθε.

§ 212. ENCLITICS.

903.—ENCLITICS (from ἐγκλίνω) are so denominated, because, like the Latin *que*, they *lean* or *rest* their accent upon the preceding word as forming a part of it, and have no emphasis on themselves. They are,

1. Μοῦ, μεῦ, μοί, μέ,—σοῦ, σεῦ, σοί, σέ,—οῦ, οἰ, ἐ,—μιν, νιν, σφιν,—σφωέ, σφεέ, σφεάς, σφίσιν, σφέων, and the indefinite τις, in all cases and dialects.

2. Εἰμι and φημί in the indicative present, except in the second person singular.

3. Πῶ, ποῦ, πῶ, πῶς, ποθέν, ποτέ, not interrogative.

4. Γέ, τέ, κέ, κέν, νύν, πέρ, ῥά, τοί.

904.—RULES.

I. Enclitics throw back their accent on the last syllable of the preceding word when its antepenult has the acute accent, or its penult, the circumflex; as, ἀνθρωπὸς ἐστὶ—ἦλθέ μοι, σῶμά μοι, οὐ τι.

Note 1: In this case the acute accent is always used, though the enclitic may have a circumflex.

Note 2. When the preceding word ends in a double consonant, and will not easily coalesce with the enclitic following, the accent remains unchanged; as, ἀμύλη μοῦ.

II. Monosyllabic enclitics lose their accent when the preceding word has any accent on the final syllable, or the acute on the penult; as, ἀγαπᾷ με, ἀνὴρ τις, τύπτω σε.

Dissyllabic enclitics lose their accent when the preceding word has an acute, or a circumflex (in this instance regarded as an acute) on the final syllable; as, καλὸς ἐστίν, καλοῦ τινος, for καλὸς ἐστίν, καλοῦ τινός. But they retain their accent when the penult has the acute; as, λόγος τινός, λόγος ἐστίν.

Obs. The principle of these rules is, that two successive syllables in the same word cannot be accented, and that a circumflected syllable is equivalent to one accented followed by another unaccented.

III. If several enclitics follow each other, the *last* only is without the accent, the accent of each being thrown back on the word which precedes it; as, εἰ—εἰ τις τίνα φασὶ μοι.

IV. The enclitic pronouns retain their accent after prepositions, and after ἐνεκα and ἤ; as, διὰ σέ.

V. All the enclitics retain their accent when they are *emphatic*, and when they begin a clause.

VI. Ἐστὶ accents its first syllable when it *begins a sentence* or is *emphatical*, or follows ἀλλ', εἰ, οὐκ, ὥς, or τοῦτ'; as, οὐκ ἐστὶ.

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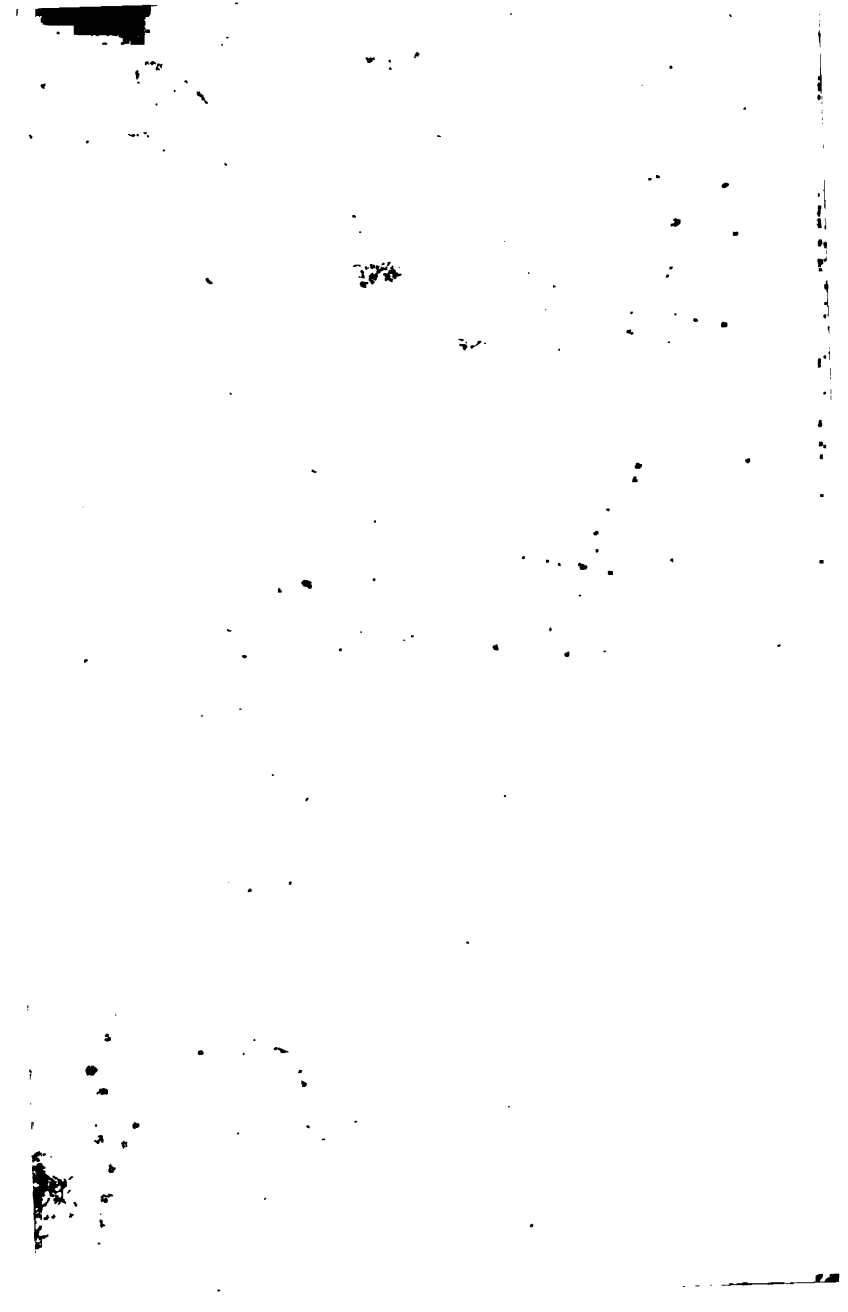
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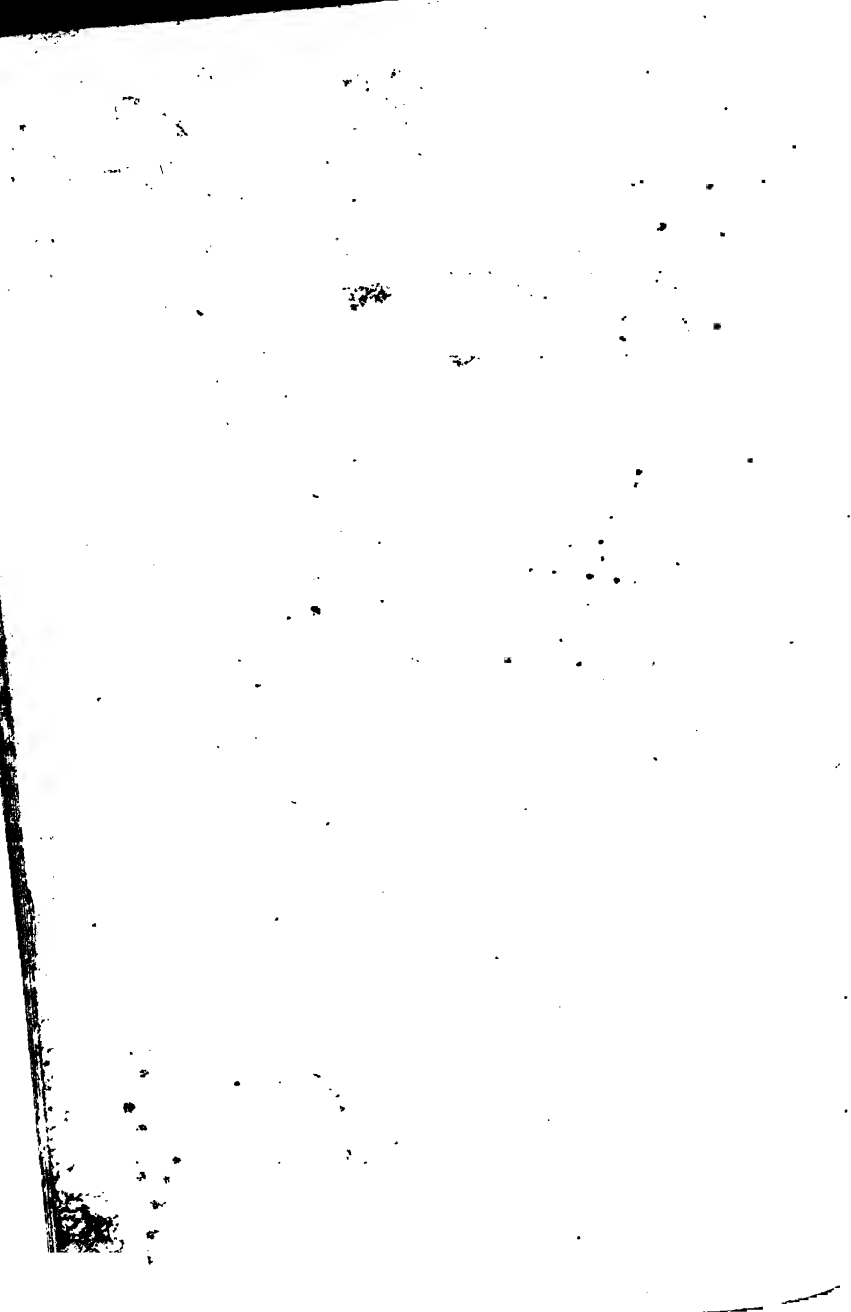
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